THE NEW UNITY

PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

Established 1878. Chicago, May 9, 1895. New Series, Vol. 1, No. 10.

Barber Mr. J D 1 96 502 Chestnut st

The American Congress of Liberal Religious Societies.

To unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

THE NEW UNITY

A 16-page Weekly, - $2.00 per Annum.

PUBLISHED FOR UNITY PUBLISHING CO. BY

BLOCH & NEWMAN, 175 Dearborn Street, Chicago.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

HIRAM W. THOMAS, *Chairman*, EMIL G. HIRSCH, E. P. POWELL, R. A. WHITE, A. N. ALCOTT, JOSEPH STOLZ, A. W. GOULD, CAROLINE J. BARTLETT, JENKIN LLOYD JONES, *Managing Editor*.

The Non-Sectarian

A Monthly Magazine. - - $1.00 per Annum.

PUBLISHED BY

NON-SECTARIAN PUBLISHING CO.,

813 Chestnut Street, - ST. LOUIS, MO.

The above publications are the officially recognized representatives of the Liberal Religious Congress noted above. The Editorial managements of both publications have been named by the Executive Committee of the Congress. Both publications will be forwarded to one address at the joint rate of $2.25. Send subscriptions to either address.

Contents

EDITORIAL. Page.

Notes 145

The One Hundred and Forty-eighth Denomination; The Western Unitarian Anniversaries—The Western Unitarian Sunday School Society 146

The Women's Western Unitarian Conference; The Unity Publishing Committee 147

THE LIBERAL CONGRESS.

The World is Too Much with Us (*verse*); Buddhism (concluded), by DR. PAUL CARUS 148

Origin and Development of Sacrifices Among the Hebrews 149

Early Days of Prof. Oliver; Ultra-Protestantism and the Motherhood of God, by HELEN P. JENKINS .. 151

THE WORD OF THE SPIRIT.

Three Score and Ten, Why it is the Natural Limit of Life, by REV. GEORGE R. DODSON 152

THE HOME.

Helps to High Living [Marie Corelli]; "A New Woman" (*verse*); Sweet Pea Sunday, by SARAH M. BAILEY 153

THE LIBERAL FIELD 154

THE STUDY CLUB 155

THE STUDY TABLE 156

Editorial

'Tis the privilege of art
Thus to play its cheerful part,
Man on earth to acclimate
And bend the exile to his fate,
And, moulded of one element
With the days and firmament,
Teach him on these as stairs to climb,
And live on even terms with Time;
Whilst upper life the slender rill
Of human sense doth overfill.

—Emerson.

THE highest honors in the gift of the West Division High School were recently given to a Jewish girl from the Ghetto of the Twelfth Street district.

LITERARY art like other arts is the gift of God to the sincere. Eloquence in the last analysis is simple earnestness; logic somehow lends itself to conviction.

THERE is a vast disproportion between the wealth of the world and the integrity of the world. The power of making money and of keeping it is as yet out of all proportion with the sense of responsibility and the awful obligations that go with such possession and such accumulation.

THE New Jersey State Convention of Universalists, the Missouri Valley Unitarian Conference, the Middle States and Canada Unitarian Conference have already elected delegates to attend the approaching congress. Let those who believe in federation federate, and those who advocate co-operation co-operate.

THE president of the Cape Cod Conference of Unitarian Churches, writes to the officers of the American Congress of Liberal Religious Societies: "I thank you for asking us to help you deliberations. We hope you will be led to profitable results. Your fraternal greeting will do us good for it is born of the spirit that maketh alive. Our next meeting will be held after yours is adjourned and we cannot appoint delegates, but we send the best wishes."

IN the Cook County Infirmary there are nearly four times as many men as women. Why is it? Surely in the battle of life man ought to fight his way more successfully than woman. Does Miss Starr in her article on "Art and Labor" in the Hull House Book, hint at the solution? Is it because woman has succeeded in seasoning her toil with a little more beauty than man that she succeeds in keeping her vitality, her efficiency, her self-supporting power, longer into life? Certainly Miss Starr is right when she pleads for art as one of the indispensable elements in the amelioration of poverty, in the elevation of labor and the administration of life. Beauty is not a luxury which the rich may buy, but it is a necessity which the poor must have or die.

DR. ALFRED MOMERIE'S presence at the approaching Liberal Congress in June is assured. He will speak upon "The Deep Things in all Religions, or The Spiritual Value of the Study of Comparative Religions." Dr. Orello Cone will be one of the speakers on "The Spiritual Value of the Higher Criticism." Dr. Carus will open the discussion on "The Contributions of Science to Religion." Rev. A. M. Judy will open the discussion on "How to Federate the Present Religious Forces." The secretary's correspondence is extensive and bespeaks a wide interest and a large attendance.

ONE of the leading educators of America, a man as prominent in science as in education, in confessing his inability to be at the Congress, writes, "There ought some things to be said that would make even so-called liberals open their eyes as to the great awakening light. Science knows many things that it has not dared to publish because it is not yet sure of its ground. It would hardly be safe to express these things in print, but in an address scattered into the atmosphere of which it is made, one can say a great many things that he might hesitate to say for publication." We have long called for the man who will teach us the application of evolution to human life graphically, forcibly.

THE note in a recent number of THE NEW UNITY concerning the Pacific brother who hated to give it up, has brought forth blessed results. Not only because it has brought forth nearly half a hundred offers to regularly send papers, and money which enabled us to send six new copies of THE NEW UNITY direct to cases as urgent and as certain of good as the one referred to (we have been able to send addresses, or soon will be, to those who have applied for such); but the note has been blessed also in the evidence it has given us not only that THE NEW UNITY is read but that it is beloved and that in many hearts its message is understood and appreciated. The journalistic road over which we have passed has always been somewhat rugged and oftentimes a little droughty, so that the assurances that have come to us on the wings of the cry of this Pacific pioneer are as a refresh-

ing shower. One writes: "It has been such a comfort to me that I love to pass it on." Another says: "I am an invalid and unable to do much I would love to do, and I know from experience what a loss of inspiration it is not to have UNITY." These assurances are encouraging to the editorial heart. Thank you, dear friends! Let us stand together and help in our common work, that still better and nobler work may be done.

THE CRESCENT is the title of a little paper published weekly in the interest of Islam in England. Judging from the typographical standpoint, its constituency is limited and the support humble, notwithstanding which fact there is that in it which appeals strongly to one interested in universal religion. It is the faith of Mohammed struggling for a recognition in the strongholds of Christianity. In order to do this it is obvious that it must present itself at its best. It must lay aside a large amount of its impediments and local accretions. As such, England has need of Islamism; for no Christian will deny that an emancipated Mohammedanism is better than an enslaved Christianity. One of the most interesting features in the particular number before us is a somewhat extended notice of the work of Dr. Edward W. Blyden, of Sierra Leone, the African representative of progressive religion, a native-born, Christian-trained, thought-developed advocate now representative of the open faith, from whom THE NEW UNITY receives frequent greetings. In educational and ethical matters, Dr. Blyden has made common cause with the Moslem as well as the Christian forces that make for intelligence, and from this vantage ground stands to-day as one of the most hopeful and potent workers in Africa for the elevation of Africa.

"The One Hundred and Forty-eighth Denomination."

This is the title of a two column leader in the last week's *Christian Register* which is devoted to the American Liberal Congress. Suppose for argument's sake every assertion of our contemporary be admitted as true. Suppose we "plead guilty to the soft impeachment"; admit that the American Unitarian Association is "so broad and catholic that nothing can be broader"; admit that the words "Unitarian," "Christian," and "God" and the implied interpretation of "Jesus's Gospel" in the title and preamble of the National Unitarian Conference represents no possible theological limit, and that our friend is right when he says that we "can go no further in the direction of freedom because there is nothing further to go to than this." Still there are a few *facts* that carry with them some grave responsibilities. The Liberal Congress has already realized a co-operation in *fact* which, even according to the *Christian Register*, can only be claimed as a *possibility* under the Unitarian name as yet. Jews, Universalists, Unitarians, Independents and Ethical Culturists have been not only in council together but at work together; time and life are fusing while our neighbor is pronouncing the doom of the congress if it undertakes "to work on the freedom basis." There come to the central office of the congress daily appeals from localities and workers for help and opportunity. Boston is too far away to appreciate the call and the response—what is actually happening in Freeport, Sterling, Hampshire, Nunda, Ida Grove, Danville and other places where the congress has stirred an impulse to life, quickened a desire to co-operate under its banners, where nothing before had been done, where nothing now could be done by any one of these sectional representatives of the congress movement. The *Register* may be too far away to see significance and point in the motion made the other day at La Porte by a Jew, at a joint meeting of the Jews and Unitarians, where each faction have owned a building, but are too weak to sustain regular services or continued action, "that a Liberal Religious Association of La Porte be organized." They may fail. The new venture may die in its infancy, but have we no duty to the attempt other than to predict its death?

But even in Boston this cry from a town in Maine may carry some significance. "The work you are doing seems so important and so broadly inclusive that we desire very much to have it represented in this town, and so I write to ask you if it will be possible for your representative to come down to Maine this summer and help us." And this cry comes not from a discontented minister but from an earnest laywoman. Shall we talk *union* and refuse to help along *unity*? If there are one hundred and forty-seven denominations emphasizing their differences, let us have the one hundred and forty-eighth that will emphasize the harmonies. Some of our strongest churches in Chicago are "Union Evangelical churches." There is an organized movement to multiply such churches, particularly in smaller towns; to induce the starving sects of orthodoxy to combine for greater strength and efficiency. Let our neighbor write this down as the one hundred and forty-ninth. Rev. Mr. Lunn, the representative of the Grindelwald Conference, is in this country, laboring for such a fusion of denominational energy on a larger scale throughout Christendom. Let this movement be written down as the one hundred and fiftieth. The Y. M. C. A. has not only been organizing talking conferences but has been raising money and spending it with confident hand, building buildings and organizing societies,—denomination one hundred and fifty-first. Dr. Barrows has characterized the Parliament of Religions as a conference of the ten great religions of the world. Should the parliament ever venture on other meetings and ever try to do anything in organic ways to help the world along, according to the logic referred to it would represent a movement for the eleventh religion. So be it. There is one more religion wanted. Until there is one that will gladly confess the essential unity and the divine kinship of all,—and if our brother has used the proper word,—there will be need of another "denomination" though there were already one hundred and forty seven in existence, until there will be one that will call upon all the existing factions not only of Christendom but of humanity, to lay aside their loyalty to names, to stand together for those things which are confessedly the essential things in each.

Names are difficult things to handle. The dictionary grows slowly. It is hard to legislate meanings for the great words of history and religion. Not what the preamble says, but what life apprehends; not what we claim, but what we do and are,—determine the meanings of names and phrases. Shame on the organization that runs away from the inspirations which its own utterances arouse, and refuses the obligation imposed by its own teachings. The only kind of organization of which it would seem we had enough, is the talking kind, that which begins and ends in words.

The Western Unitarian Anniversaries.

The Western Unitarian Sunday School Society.

Last week we had a word to say of the Western Unitarian Conference, this week we promised a word for its children. The Western Unitarian Sunday School Society has been in existence twenty-two years. It was organized in 1873, not without the distrust and some direct opposition from the older ministers of the conference. They said it was "multiplying machinery," "complicating activities." "Why not work through existing organizations?" But this child of small expectations and still smaller beginnings has thriven by virtue of its weakness. Its strength has been its feebleness. It has had no settled revenue, no great trade, no large majorities to entangle, intimidate or to please. But it has had a few persistent workers who have kept at it. It has been a pioneer in many ways. It published the first weekly Sunday School lesson slip in the Unitarian denomination. It was the first to champion the one lesson topic system. It has fostered this system through a reaction, and, if we read aright the tendencies in the eastern churches, into a swinging back again to this method as the more available one. It was the first to publish lessons on non-biblical subject for Sunday Schools and to try to bring the latest scholarship and frank naturalism to bear on Sunday School teaching concerning the Old and New Testament. It was the first and still is the only society we know of among the so called "Christian" denominations that publishes a liturgical service for children based upon the principles of universal religion, which lays hold of non-biblical material for the purposes of ritual and spiritual culture. It has made the first attempt at a systematic course of Sunday School study, a curriculum of a child's school in religion. It has carried this six years circle through five years' work,

and is now approaching its sixth. It was the first in the Unitarian denomination, we believe, to systematically advocate the four church festival days which are being more and more widely recognized among liberal churches. Christmas, Easter, Flower and Fruit Sundays. Not children's days nor adult celebrations, but family days in the church home for old and young. To further this growth of beauty in the liberal churches, it has published a book of festival services with a view of gradually gathering around the days helpful associations of song and sentences.

Its present list of publications represent twenty-five different lesson courses, five series of primary class cards, and four different service books, with several other helps in the way of leaflets, blanks, etc. Its business has steadily grown, though still insignificant from a commercial point of view, but of no mean importance from an educational and developing consideration. Each year, in turn, has been its best year. This year its sales will reach $130 more than last, reaching an aggregate of about $970 in all. The Sunday School Society, like the Conference, has brought upon itself perplexing problems of growth. It has helped to bring on the time when its material is not only needed but sought by an extra-Unitarian constituency, a body of liberal churches who know not its denominational name or tradition, and to them the word "Unitarian" would be misrepresenting. Will the constituency that has worked through these diligent years for such a consummation now say to these extra-Unitarian movements, the liberal forces born out of different conditions but meeting on converging lines further ahead, "Go, make your own tools or else confess our label, if you wish to use ours?" Or will it say, "The door of opportunity is enlarged, we will welcome the enlargement and in some way enter into it. We will become a part of this larger flowering, and hasten along the fruitage of universal religion, rejoicing in the thing so much that the distinguishing name will become a matter of indifference, and, when need is, we will lay it aside."

The Woman's Western Unitarian Conference.

This organization was born out of a practical necessity, not out of a theoretical idea. It came into being to do a work which was not being done and which the parent conference was not equal to. It came in as a home-maker and house-keeper for the western activities. It was organized in 1881 to meet an emergency. It stood by valorously in the hour of strain, but it too has felt the insinuating, disintegrating influences of compromise, money advantage and the social comfort of respectable affiliations. Following its example, and, it is fair to say, profiting by its inspirations to a certain extent, the Unitarian women of America undertook to further their cause in a similar way, and so they organized in 1890 their National Alliance, but, unwilling to trust even the Unitarian name in an unqualified inclusiveness, they, with feverish concern for their Christian connotation, added to their title, "*and other liberal Christian women.*" This doubtless represented the mental attitude of the majority of the American Unitarian women at that time, but the Woman's Conference of the West had bought their liberty at too great a price, or at least the cost was too keenly in mind, and they declined to avail themselves of the wider geographical limit at the cost of a narrower theological limit. But the lack of the inspiration of numbers; the secession of a portion of the constituency to join the ranks of the National Alliance; the sensitiveness of another element of the constituency to the sex limitation; the desire to work together with men all the time; and a depleted treasury, have lowered the spiritual thermometer. Perhaps we are safe in expecting a formal dissolution of the Woman's Conference at this next meeting, not because its work is done, not because it will not leave unfinished tasks, but because some are willing to accept the implied limitations of the "liberal Christian" for the sake of good company and the supposed greater efficiency that would come, and because others are tired of working by themselves as women. To our mind, while women flock together for co-operative purposes in any interest, there are great dynamic reasons why they should hold together in behalf of the highest interests. If the only justification for woman's organization is that it teaches them to make speeches, transact business in a parliamentary fashion, and fits them for places on conference programs, it is probably well that the Woman's Conference should die. But if there are humble duties, obscure drudgeries, patient devotion to details in a house-keeping, guest-receiving, letter-writing, post-office-mission-work way, which woman's diligence and deftness can do best, the work of the Woman's Conference is not over, and it remains to be seen whether these women understand themselves. When they vacate this opportunity, will they take a hold of the work more vigorously and do more and better work with the responsibility of an organization laid aside? Time will tell. Whatever the future may have, we are bound to speak grateful words for the high work done and noble life lived under this name.

The Unity Publishing Committee.

This is the title under which there was begun in 1883 the publication of a series of tracts in the interests of the larger affirmations of that Unitarianism that sought to become identical with universal religion. It has published first and last forty-three different five cent tracts under the title Unity Mission Tracts, and thirty-four one cent tracts known as Unity Short Tracts. It has published the Hymn and Service books adapted to the same thought. It has worked its way quietly, sharing much of the time with the Woman's Conference a single pair of woman's hands, to foster the Post Office Mission work, reaching a sympathetic hand out in many ways, becoming a life help as well as a thought help to many people, in a way known only to the loving hearts involved and the universal heart of love which holds such efforts dear. Its work too is ever on the slow increase. Each year, in turn, has probably been its most promising year. Its cash book gives no adequate account of its work, but this year will represent an aggregate transaction of $500.00.

Thus we have enumerated the interests that are to be represented in the approaching meetings to be held at the Third Unitarian Church next week. One interest under different names. Are they to be continued or not? Will they stand together and keep at work? If they still have the open hand and the forward look and will hold themselves in touch with, and in the line of, the broadest affiliations ever within their reach, become elements in or co-workers with the forces that are represented by the Liberal Congress in Chicago and in the West, they are on the eve of a great enlargement of opportunities and increase of work; but, if jealous of their own good name, anxious to save their own lives, or tiring of the advance, they, like Lot's wife, look back, refuse the proffered co-operation with free souls and free movements of whatever name and kind, they will be one more illustration of thwarted destiny. They will represent the halting spirit of man parting with the triumphant spirit of humanity; the cause going on, the organization staying behind; the work progressing, the inadequate tools laid aside. The issues of the approaching anniversaries are such as to cause men and angels to wait for them with bated breath. Let all who come to these conferences bring their heads and their consciences and their hearts with them, and let the triple energy express itself calmly, deliberately and lovingly.

Light and Night.

THERE SHALL BE LIGHT.

There shall be light for him who bravely breasts
The steep ascent of knowledge e'er before him;
Each upward step illumes some lesser crests,
Though still the summit casts its shadow o'er him.

There shall be light, true light, for all who press,
Onward and upward, trusting reason's guiding;
In search of truth, no matter if in dress
Of fable, myth or creed 'tis found abiding.

There shall be light, so far as human kind
May struggle upward, toward the summit
By cause beyond the reach of finite mind—
Th' incomprehensible, the infinite.

THERE SHALL BE NIGHT.

There shall be night for those content to plod
In ruts worn cycles deep by heathen travel,
In search of the great mystery we call God
Which finite mind may never here unravel.

There shall be night, where unsupported faith
Assumes control, stifling the voice of reason;
Where finite worm presumes to say "God saith,"
And asking evidence is deemed high treason.

There shall be night where priestly power o'errides
The civil law, and war 'gainst conscience rages;
Aye, night as dark as that which occupied
Those Christian centuries known as the dark ages.

—A. B. Wood, *in Free Thought Magazine.*

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The World is Too Much With Us.

THE world is too much with us: late and soon,
Getting and spending, we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The winds that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not—Great God! I'd rather be
A Pagan suckled in a creed outworn:
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea;
Or hear old Triton blow his wreathed horn.

—*Wordsworth.*

Buddhism.

BY DR. PAUL CARUS.

IV. The Appearance of Buddha.

The religious ideal of delivering mankind from evil had become so general that many teachers appeared, hermits, ascetics, and philosophical thinkers of all kinds, who pretended to have found the way of salvation, which would lead to Nirvâna, to the extinction of all misery, to peace and happiness; and a man who had attained perfect enlightmenent so as to be able to show to mankind the way of salvation was called Buddha.

Among the Buddhas who appeared in those days there were two whose doctrines led to the foundation of religions which still exist. One of them is Vardhamâna, the son of Jnâta, frequently called Jnâtaputra, who lived at the end of the sixth and at the beginning of the fifth century B. C. He is the founder of the Jain sect, which at the present day numbers 485,000 adherents in India, most of whom are said to belong to the richest and most aristocratic classes of the Hindus. The other is Gautama Siddhârtha, the son of a wealthy land-owner at Kapilavastu. He is a younger contemporary of Vardhamâna; he lived in the fifth century B. C. and is the founder of Buddhism.

Buddha's religion has been and may be considered as a further development of the Sâmkhya philosophy, because it shows in many details traces of Sâmkhya terms and modes of thought. But Buddha changed the foundation of the system, overcame its dualism, and applied the new doctrine thus gained to practical life. He became the most powerful, the boldest, and most radical reformer that ever appeared in the history of mankind. From the Sâmkhya philosophers Buddha adopted the doctrine of the existence of misery and the attempt to deliver man from evil, seeking salvation through enlightenment. Like them he expressed his doctrine in a fourfold formula. Like them he acknowledged the rigidity of the law of causation, and pushed its application so far as to deny frankly the efficacy of prayer, rituals, and sacrifices. Indeed Buddha lost no occasion of denouncing bloody sacrifices as unnecessary, cruel, and inhuman. He disregarded caste distinction and denied the divine inspiration of the Vedas, in consequence of which he was considered as irreligious by orthodox Brahmans. And yet his irreligious attitude was only a protest against religious superstitions and abuses. But Buddha differed from the Sâmkhya philosophy not less thoroughly than from the Brahmans in ethics. His idea of enlightenment was not merely the recognition of a theory, but the basis for an energetic activity. Enlightenment, according to Buddha, teaches morality, and he rejected asceticism as injurious, showing his disciples, as he called it, the "middle way," which abstains from both extremes, self-mortification and self-indulgence. Having subjected himself to a rigorous asceticism, he came to the conclusion that by thus subduing the body the mind was crippled. The mind became dimmed after severe fasts, and deliverance could not be obtained. He recognized that our evil desire, and not material existence, was the root of evil, and proposed as a remedy neither self-mortification nor the beatific visions of the yoga, nor the prayer and sacrifices of the Brahmans, but the radical extinction of desire. Buddha saw for the first time clearly that the religious problem was a moral problem; that pain is only a transient evil which need not concern us; that the real evil is sin; that the root of sin is to be found in the lust of the mind; and that he who harbors no lust or ill-will in his heart will naturally walk in the path of righteousness. Take away desire and you destroy evil at its root.

Kapila's dualism proclaimed that a distinction existed between soul and body, yet Kapila regarded man's sensations and thoughts and desires as material. The soul was to him a transcendant being, which by a kind of sublimated body, similar to the so-called astral body of our modern theosophists, and supposed to reside in the material body, was implicated in the world of matter. This metaphysical soul-being of the Sâmkhya philosophy was supposed to be the apprehending principle in all psychic activities. It was said, that the eye does not see, the ear does not hear, and thoughts do not think, but it is that mysterious something called âtman, *i. e.*, self or soul, which is the smeller in the nose, the taster in the tongue, the seer in the eye, the thinker of our thoughts, and the doer of our acts.

Kapila assumed an innumerable number of souls, which made his system intricate and invited the criticism exercised by his great successor, Gautama, who went so far as to deny the existence of the âtman, a theory which is generally called a denial of the existence of the soul.

We have to add here that the translation of âtman by soul is very misleading. Buddha did not deny the existence of our feelings, sentiments, ideas and ideal aspirations. He only denied the existence of a hypothetical soul-subject which is supposed to be the principle or agent of our psychical activity. He denied the metaphysical soul-entity, not the soul itself. He rejected Kapila's dualism but he does not fall into the opposite extreme of materialism; and strange to say, he anticipated the modern conception of the soul as it is now taught by the most advanced scientists of Europe.

Buddha's world-conception at the same time coincides with the theory of evolution. Man's soul, according to Buddha, consists of samskâras, generally translated "confections", that is, soul-structures, formations or dispositions which through function have originated in a grand evolution. We are the product of an immeasurably long chain of deeds. We are he result of our Karmat or action, which well tallies with the, theories of Western naturalists. Prof. Huxley explains the meaning of the term Karma as follows:

"In the theory of evolution, the tendency of a germ to develop according to a certain specific type, *e. g.*, of the kidney bean seed to grow into a plant having all the characters of *Phaseolus vulgaris*, in its 'Karma.' It is 'the last inheritor and the last result' of all the conditions that have affected a line of ancestry which goes back for many millions of years to a time when life first appeared on earth."

Man is a bundle of samskâras; his eye is the product of seeing, resulting from sensation under the influence of light; his ear is the product of hearing, resulting from sensation under the influence of sounds; and in the same way all the organs of our bodily and of our spiritual organizations are the product of deeds transmitted to us either directly by inheritance or indirectly by education. These samskâras constitute our soul. The eye sees, the ear hears; our thoughts think. There is no metaphysical entity behind them as their agent; and these samskâras constituting our existence are transmitted by action, word and example, to others; our soul migrates and continues in others. Death is only the discontinuance of their presence in the special body of an individual; but death is not the annihilation of a man's karma, for his karma continues according to the law of causation. Death does not annihilate the samskâras who continue in following generations according to the deeds done during life. Thus death disappears in Buddha's soul-conception, and the realities of our psychical existence are recognized in their pre-existence as well as in their continuation after death; the soul lives in an atmosphere of immortality, and its aim is that imperturbable rest which is free from the lust of samskâras.

The Buddhistic view of immortality which is based on the denial of the âtman is forcibly expressed in the Buddhist canon. Buddha, having attained enlightenment, met on his way Upaka, a young Brahman and a former acquaintance of his. And Upaka said to Gautama: "Your countenance, friend, is serene, and your eyes are bright, indicating purity and blessedness." And Buddha, having told Upaka that he had attained deliverance, adds (according to the translation of Prof. Samuel Beal): "I am now going to the city of Benares to establish the kingdom of righteousness, to give light to those enshrouded in darkness and open the gate of immortality to men."*

Buddha's idea of salvation is ultimately based on enlightenment, and enlightenment is to him the recognition of the nature of things. We are confronted with evil and find the root of all evil in the waywardness of our own heart. There is the notion that our inmost existence is an ego-entity, but this is an error; it is the illusion of self, for the preservation of which we are so anxious. Selfhood is the source of vanity, egotism and sin. There is no moral wrong but it has its ultimate root in selfhood. Knowing, now, that selfhood is an illusion, that this limited individuality of ours is only a temporary abode of the soul, whose stream flows on uninterruptedly, we learn the transitoriness of the ills that the flesh is heir to, and identify the true self of our real being with those immortal elements of our soul which are not touched by death. Buddha's ideal, accordingly, is the utter annihilation of all thought of self and the preservation of all that is in conformity with enlightenment. The utter extermination of desire alone can afford a final deliverance from the evil of existence, leading to that absolute peace of mind which is called Nirvâna.

Buddha rejected the religious superstition that there was any merit in ceremonies and sacrifices; but he rejected also the monkish ethics of asceticism, proclaiming openly and without equivocation that holiness cannot be attained by self-mortification and austerities, but only by a radical surrender

*The romantic legend of Sâkya Buddha translated from the Chinese Sanskrit by S. Beal, p. 245.

of all selfish desire. Both Buddhism and Christianity have remained to a great extent monkish religions, although neither Buddha nor Christ favored a monkish conception of life. Buddha said: "The layman and the hermit are the same when only both have banished the thought of self."*

Among the Buddist sects of Japan there is one by the name of Shinshiu, which justly has been called the Buddhistic Protestantism. It is the most progressive and at the same time the most numerous sect of Japan. Their priests eat fish and meat, and are allowed to marry, because they rightly claim that Buddha had refused to make any difference between priest and layman, that austerities are of no avail, and that faith in Amita alone, in the infinite light of Buddha, can set us in that state of mind which ensures eternal salvation. Their opposition to a monkish morality is unquestionably in conformity with Buddha's simple teachings, the gist of which is contained in what Buddhists call the four noble truths and the eightfold path of righteousness.

The four noble truths and the eightfold path of righteousness are reiterated again and again in the sacred literature of Buddhism. In order to show the spirit of Buddhism in its original purity, without any admixture of our own interpretation, we here present a few unabbreviated paragraphs as they stand in Prof. Rhys Davids's translation of the Buddhist Suttas.

V. The Foundation of The Kingdom of Righteousness.†

(*Sacred Book of the East*, Vol. XI. pp. 146-150 and 150-154.)

Reverence to the Blessed One, the Holy One, the Fully Enlightened One.

Thus have I heard. The Blessed One was staying at Benares, at the hermitage called Migadâya. And there the Blessed One addressed the company of the five Bhikkhus,‡ and said:

"There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—a low and pagan way (of seeking satisfaction), unworthy, unprofitable, and fit only for the worldly-minded—and the habitual practice, on the other hand, of asceticism (or self-mortification), which is painful, unworthy and unprofitable.

"There is a middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata§—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!

"What is that middle path, O Bhikkhus, avoiding these two extremes, discovered by the Tathâgata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna? Verily! it is this noble eightfold path; that is to say:

"Right views; right aspirations; right speech; right conduct; right livelihood; right effort; right mindfulness; and right contemplation.

"This, O Bhikkhus, is that middle path, avoiding these two extremes, discovered by the Tathâgata—that path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvâna!

"Now, this, O Bhikkhus, is the noble truth concerning suffering.

"Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause)*are painful.

"This, then, O Bhikkhus, is the noble truth concerning suffering.

"Now this, O Bhikkhus, is the noble truth concerning the origin of suffering.

"Verily, it is that thirst (or craving), causing the renewal of existence, accompanied by sensual delight, seeking satisfaction now here, now there—that is to say, the craving for the gratification of the passions, or the craving for (a future) life, or the craving for success (in this present life).†

"This, then, O Bhikkhus, is the noble truth concerning the origin of suffering.

"Now this, O Bhikkhus, is the noble truth concerning the destruction of suffering.

"Verily, it is the destruction, in which no passion remains, of this very thirst, the laying aside of, the being free from, the harboring no longer of this thirst.

"This, then, O Bhikkhus, is the noble truth concerning the destruction of suffering.

"Now this, O Bhikkhus, is the noble truth concerning the way which leads to the destruction of sorrow. Verily! it is this noble eightfold path; that is to say:

"Right views; right aspirations; right speech; right conduct; right livelihood; right effort; right mindfulness; and right contemplation.

"This, then, O Bhikkhus, is the noble truth concerning the destruction of sorrow."

And when the royal chariot wheel of the truth had thus been set rolling onwards by the Blessed One, the gods of the earth gave forth a shout, saying:

"In Benâres, at the hermitage of the Migadâya, the supreme wheel of the empire of Truth has been set rolling by the Blessed One—that wheel which not by any Samana or Brahman, not by any god, not by any Brahma or Mâra, not by any one in the universe, can ever be turned back!"

VI. Conclusion.

This is the essence of Buddha's doctrine. This is the Dharma in which Buddhists take refuge.

This doctrine of the four noble truths and the eightfold noble path of righteousness was taught by Buddha with the powerful authority of his impressive personality. He exemplified it in his personal conduct, and explained it in parables; and the mustard-seed of his noble religion has become a great tree, under the branches of which the nations of Asia have found a dwelling place.

We are now ready to form an estimate on the rôle of Buddhism in the world and will point out those elements which promise to be of a permanent value.

Buddha recognized that the purpose of religion lay in morality and he proposed to establish a kingdom of righteousness upon earth. He was a bold thinker who accepted the principle of free inquiry, and the sole revelation upon which he built his religion was the enlightenment that science affords.

Buddhism was the first religion in the world which broke the boundaries of caste and nationality to proclaim the good tidings of salvation to all mankind without discrimination. Buddha's religion is catholic in the best sense of the word.

FINIS.

* Sacred Books of the East, vol. xix. p. 182, ver. 1292 (Fo-Sho-Hing-Tsan-King) and "The Gospel of Buddha," chap. xviii. ver. 10.

†The expressions "the kingdom of righteousness," "the good tidings," or "gospel," etc., sound like imitations of Christian ideals, and yet those names are literal translations of genuine Buddhistic terms.

‡Bhikkhus, monks. The monks here addressed are the five mendicants who had waited on Gautama while he underwent austerities, and before he had attained enlightenment.

§Tathâgata; the usual epithet for Buddha, and is explained as the Perfect One, or he who fulfils. Prof. Rhys Davids says in a footnote; "It is interpreted by Buddhaghosa, in the Samangala Vilâsinî to mean that he came to earth for the same purpose, after having passed through the same training in former births, as all the supposed former Buddhas; and that, when he had so come, all his actions corresponded to theirs."

*One might express the central thought of this First Noble Truth in the language of the nineteenth century by saying that pain results from existence as an individual. It is the struggle to maintain one's individuality which produces pain—a most pregnant and far-reaching suggestion. See for a fuller exposition the Fortnightly Review for December, 1879.—*Translator.*

†"The lust of the flesh, the lust of the eye, and the pride of life" correspond very exactly to the first and third of these three Tanhâs. "The lust of the flesh, the lust of life, and the pride of life," or "the lust of the flesh, the lust of life, and the love of this present world," would be not inadequate renderings of all three.—*Translator.*

The Origin and Development of Sacrifices Among the Hebrews.

III.

Sacrifice is not necessary to acceptable religion. This is the keynote of Isaiah's eloquent speeches. "What are your many sacrifices unto me, saith Jehovah. I delight not in the blood of bullocks, lambs and he-goats. When you come to see my face, who asked this at your hand, to tread my courts? Bring no more vain oblations . . . my soul hates your new moon and your feasts." (Is. i. 11 ff.) Are not these words conclusive that the prophet is utterly unconscious of a ritual specifically Mosaic and divinely revealed? Had he known of such a ritual, could he have said, "When you come to see my face, who hath asked this at your hand?" Isaiah frequently uses the word Thora, but from such passages as i. 10; ii: 3; v. 24; viii. 16 ff. and others it is clear that he refers to the prophetical teaching of truth, right and justice, and not to a ritual cult. He distinctly calls the sacrifices human ordinances in contradistinction to the divinely ordained moral law. (Is. xxix. 13.)

The prophet Micah speaks in a similar strain, utterly oblivious of any binding ritual law. Jehovah does not require sacrifices, this is the one refrain of all his utterances. He reproves the people for believing that God's favor can be obtained by burnt-offerings and oblations of oil, and briefly sums up the demands of religion in the words, "It hath been told thee, O man, what is good and what the Lord requires of thee: do justly, love mercy and walk humbly with thy God." (Micah vi. 6.) Not sacrifices, but justice, mercy, humility before God are the essentials of religion. Had he known of a Mosaic ritual that places sacrifices as the only divinely-appointed means of worship, could he have spoken in this strain? The Thora is not a new thing, but it does not mean sacrifice. "It is impossible," says Robertson Smith, "to give a flatter contradiction to the traditional theory that the Levitical system was enacted in the wilderness." (See Old Testament in the Jewish Church, p. 295.)

A word in explanation of this Thora to which the prophets so frequently refer. A bitter conflict had for centuries raged between the prophets and the priests with regard to the contents of this Thora. The priests declared themselves to be its guardians and teachers and were so regarded by the people (cf. Deut. xxxiii. 10; Jer. xviii. 18. Ezek. vii. 26). This Thora of the priests consisted of ritual laws, prescriptions for the presentation of sacrifices

and for the purification of persons and things.

The Deuteronomist defines the Thora of the priests as a ritual law (Deut. xvii. 8-12) and so do Chaggai and Malachi (see Chagg. ii. 11-14; Malachi ii. 6-9). The priests declared their Thora to be a Sinaitic revelation to Moses and deemed themselves wise in its possession (Is. v. 21; xxix. 14. Jer. viii. 8), and the people trusted them. It is against this claim of the priests that the prophets contended. They denied its divine character, stamped the sacrifices as secondary in importance, and placed in opposition to this Thora of the priests, those laws which aim at the sanctification of man and the ennoblement of his life. This they declared was the true, the only Thora of Jehovah.

Thus far we have considered only the prophets of the eighth century. Turning to later times, to Jeremiah, the precursor of the Babylonian exile, we find on his part the same ignorance regarding a Mosaic ritual instituted in the desert. Jeremiah says in express words: "Put your burnt-offerings to your sacrifice, and eat flesh. For I spoke not to your fathers and gave them no command, in the day when I brought them out of Egypt, concerning burnt-offering and sacrifices. But this thing commanded I them, Obey my voice and I will be your God and ye shall be my people" (Jer. vii. 21 ff. Cf. Is. xliii. 23 ff.). The position here laid down is perfectly clear and indubitably points to the non-existence of a Mosaic ritual in his time.

It has often been argued that the passages above referred to mean only that Jehovah will not be pleased with the sacrifice of the wicked, but that they are quite consistent with the belief that sacrifices are a necessary constituent of true religion (see Curtiss, The Levitical Priests, p. 126. Prof. Green, Moses and the Prophets, p. 255 ff.). It is true that the prophets have no objections to sacrifices in the abstract. But they deny that they are the result of a positive divine revelation or that they play any vital part in the plan whereby Jehovah's grace can be secured. Jehovah has not enjoined sacrifices. Whereas He may accept them, the ritual is only an external form, useless without inner sincerity. Prior to Ezekiel the theology of the prophets has no place for the system of priestly ritual.

Are the prophets of the eighth century aware of a law conferring exclusive legitimacy upon one particular place of worship? It appears not. Amos and Hosea and Isaiah it is true all severely denounce the worship at Gilgal, Beth-El and Beersheba, as wicked and as an abomination to Jehovah, and prophesied the utter destruction of the high-places, and the many altars. (See Amos ix. Micah i. 5; iv. 1, 2, 7. Isaiah ii. 2, 3; iv. 5; xi. 9; xii. 6; xviii. 7; xxiv. 23; xxx. 29. Cf. Jer. iii. 2; vii. 31. Joel ii. 1, 15; iii. 16.) But the antithesis suggested by Hosea, Amos and Isaiah is not between the worship on high-places and worship at Jerusalem, but between false and true service of Jehovah. It was not the unity, but the purity of the worship they had at heart. Amos speaks in a pathetic tone of the high-places. (Amos vii. 9.) The altar upon which God reveals Himself to Amos did not stand in Jerusalem. (ix. 1.) The prophets had apparently not the abolition of the high-places in mind. They desired not the establishment of one place of exclusive sanctity, but rather the abolition of the entire ritual and the introduction of a higher service for Jehovah. Isaiah sketches the picture of an age of righteousness and peace, when the superstitious practices that so long have polluted the high-places shall be eradicated. The very fact that he hopes for the purification of the high-places, evidences that he does not desire their utter annihilation. It is reformation not abolition that constitutes the keynote of the prophetic activity. The prophets prior to Jeremiah by no means invest the priests with that sanctity ascribed to them by the ritual law. (Joel i. 9; xiii. 2, 17. Hosea ii. 4, 9; v. 1; vi. 9. Is. viii. 2; xxviii. 7. Micah iii. 11. Zeph. i. 4.) The Levites are entirely omitted. Jeremiah is the first to mention them, but he puts them on a par with the priests. (Jer. xxxiii. 18.)

The foregoing discussion must have made clear that a ritual law on sacrifices invested with the sacredness of a divine revelation to Moses in the desert, was unknown to the prophets of the 8th century and to Jeremiah. A penitent heart, justice and purity, these, exclaim these prophets, and not sacrifice, are the demands of God. Had a Mosaic ritual on sacrifices existed, the prophets would have dwelt upon their binding force, whereas indeed they do just the contrary.

An equally telling testimony to the non-Mosaic origin of the sacrificial ritual is offered by the Pentateuch itself, which when critically examined, betrays striking contradictions and fluctuations, that prove not only a composite authorship but a process of development. Let me mention a few of these.

1. Deuteronomy permits the killing of an animal for food at any place, but prohibits the slaughter of an animal for sacrifice anywhere else except at the central sanctuary. (Deut. xii. 13-15.) Leviticus, on the other hand, rigorously insists that all animals whether for food or for the altar, must be brought to the common sanctuary. (Levit. xvii. 3, 4.)

2. Deuteronomy prohibits the enjoyment of blood, but contents itself with requiring that it shall be poured out on the ground like water. (Deut. xii. 16; xv. 23.) Leviticus views the blood with so profound an awe that it insists that the blood of even animals killed in the chase be covered up with earth. (Levit. xvii. 13.)

3. Leviticus treats the fat like the blood, as a seat of life, and forbids its use as food. (iii. 17; vii. 23 ff.) Deuteronomy is silent on this subject.

4. From Levit. i. 9 it appears that the skin of the victim of burnt-offerings was consumed on the altar. But according to Levit. vii. 8 the skin constituted one of the chief sources of income for the priests.

5. According to Deuteronomy, the priests received in individual thank-offerings the maw, the two cheeks and the fore shoulder Deut. xviii. 3); but according to Leviticus and Numbers, they received the more valuable breast and right shoulder. (Levit. vii. 30; x. 14; Numb. vi. 20; xviii. 18.)

6. According to Deut. xv. 19 ff. the first born of the male animals shall be presented as thank-offerings and the flesh thereof shall be consumed by the Israelites, while the priests receive the breast and right shoulder, but according to Numb. xviii. 17, 18 the whole animal belongs to the priests except the fatty parts to be burnt on the altar.

7. In Levit. vi. 13 ff. a young bullock is ordained as an expiation for the community. In Numb. xv. 22 ff. a kid of the goats accompanied by a burnt-offering is prescribed for a similar purpose.

8. In Levit. v. 2 ff. the command is given that for every case of impurity and uncleanness, a sin-offering consisting of a female victim be offered. In Levit. xi. 24 ff.; xvii. 15 ff. washing and bathing are prescribed for milder cases of defilement and a sin-offering according to Levit. v. 2 ff. for graver cases of uncleanness.

These irreconcilable contradictions have in themselves great weight on the question of the unity of the Pentateuch. (See Konig, Einleitung in das Alte Testament, p. 176 ff.—other evidences tending in the same direction might be adduced which, however, we omit as irrelevant to our subject. See Reuss, Das Alte Testament III. p. 31 ff.)

Having the non-Mosaic authorship of the Pentateuchal regulations on sacrifices, let us trace now the *development of the Hebrew sacrificial ritual.*

The Pentateuchal laws on sacrifices may be divided into three distinct codes, which represent three steps of development and are traceable to three periods in Israel's history. The one that from its contents appears to be the earliest is that contained in Exodus xx. to xxiv. It bears the name of

"The Book of the Covenant on Mt. Horeb."

It is evident from Exod. xxiv. 7 that it formed originally an independent law book, "And he (Moses) took the book of the Covenant and read it in the audience of the people." (Comp. Deut. xxviii. 69.) This Exodus code may be taken to be the earliest legislation on the subject of sacrifices. Its regulations are of the simplest and most primitive character. The basis of life is presupposed to be agricultural and the precepts on civil and moral polity are in perfect agreement with an early condition of society. Only a few general principles on worship are formulated. He who worships any other God but Jehovah is threatened with utter annihilation. (Ex. xxii. 20.) But though Jehovah, as Israel's God, is alone entitled to worship, He can be approached at any place where He has set a memorial of His name. (Exod. xx. 24-25.) A plurality of sacrificial places is distinctly sanctioned. The question of correct ritual is not considered. Only two essentials in the ritual are fixed,—the removal of all leaven from the altar, and the burning of the fat. (Ex. xxiii. 18.) The sacred dues are the firstlings and the first fruits. (Exod. xxii. 29; xxiii. 19.) The stated occasions for sacrifice are the three agricultural feasts, *viz.*, the feasts of unleavened bread, of the harvest and of the ingathering. (Exod. xxiii. 14 ff.) At these feasts every male must appear and do homage to Jehovah, and this appearing is not confined to any one sanctuary. (Ex. xxiii. 17.) How primitive are these simple regulations! They correspond well to the need and conditions of an agricultural people. The worship is spontaneous and natural.

To what period in Israel's history does this simple service correspond? Manifestly to the period covered by the Judges and the earlier Kings, *i. e.* prior to Josiah. Up to the time of King Hezekiah, the high-places as sacrificial localities existed. Pious kings like Asa, Josaphat (I K. xv. 4), Joas (II K. xii. 4), Amazia (II K. xiv. 4), Azariah (II K. xv. 4), Jotham (II K. xv. 35), leave the high-places unmolested, and even the priest Joyada, the foe of the Baal cult, has nothing to say against them (II K. xii. 3). The three agricultural feasts ordained in the Exodus code were observed. At these feasts the Israelites appeared each one at the sanctuary nearest to him, there "to worship, to offer unto the Lord the yearly sacrifices and his vows." (I Sam. i. 3 21; ii. 19.) It was especially the feast of Ingathering called "chag" (Judg. xxi. 19; I K. viii. 65; xiii. 32), at the end of the agricultural year, which the Israelites celebrated as a feast of pilgrimage to the nearest sanctuary (Ex. xxiii. 16, cf. Judg. ix. 27; xxi. 19; I Sam. i. 1; ii. 19; Hosea ii. 13; Is. xxix. 1). Hence did Solomon choose this feast as the day on which to dedicate his temple. (I K. vii. 1;

ii. 65.) But there is no indication that Solomon sought to make the pilgrimage feast of autumn to Jerusalem an obligatory one on Israel. He had certainly no intention of making the temple at Jerusalem a place of exclusive sanctity (cf. I K. xii. 28-30). The complaint against the sons of Eli for their delay in burning the fat is based on the same principle as Exod. xxiii. 18. The use of leavened bread on the altar which is forbidden in Exod. xxiii. 18 was indeed admitted in the northern shrines in the time of Amos, but that prophet refers to it as a departure from the ancient ritual of Jehovah's altar. (Amos iv. 5.) The prohibition to eat blood is assiduously observed by Saul (I Sam. xiv. 33 ff.). Owing to the fact that a sanctuary or a high-place was everywhere within easy reach, no matter where an Israelite lived, the first-born animal fit for sacrifice was, throughout the entire period prior to King Josiah, brought on the eighth day to the place of sacrifice. (Ex. xxii. 29.) The altar according to Exod. xx. 14 is a place of refuge and so it is also in I K. i. 15 and elsewhere.

The principles of this Exodus code bear in their general tenor a strong resemblance to the fundamental notions of the popular religion of Israel in the pre-Josianic period. In its freedom from all formalism and technique, in its permission of multiplicity of sanctuaries, this code of Exodus is admirably adapted to an agricultural life. It is to this code that the prophets of the eighth century refer as the standard of Jehovah's will (cf. Exod. xxii. 23 with Amos iii. 2). The details of this Exodus code fit in well with a primitive type of national life. The ordinances therein contained are not abstractly perfect and fit for every state of society (*e. g.* murder is dealt with by the law of blood-revenge and the principle of retaliation is regarded as legitimate; Exod. xxi. 20, 21), but they are fit to make of Israel a righteous, humane, God-fearing people, and to facilitate a healthy growth to better things.

But the Exodus code, though natural and spontaneous in its worship and pervaded by a constant sense that the righteous Jehovah is behind the law and wields it in conformity with His own holy nature, had hardly the character of a positive legislation. Its distinction from heathenish rites lay not so much in the external form as in the different conception of Jehovah which the true worshiper should bear in his heart. "While to a people which knows Jehovah this simple service, in which the expression of a grateful homage to Him runs through all the joys of a placid agricultural life, was sufficient to form the basis of a pure and earnest piety, yet its form afforded no protection against deflection to heathenism when Jehovah's spiritual nature and moral precepts were forgotten." (See W. R. Smith, Old Testament in the Jewish Church, p. 347.) The Hebrew sacrifices and feasts ought still be observed when the Baalim and Jehovah were confounded and the knowledge of God had ceased. That there was in the time of the Judges and Kings considerable heathenish worship is clear from the historical accounts, though most likely the apostasy was not as grievous as the editors of the books of Judges and Samuel and Kings would lead us to suppose (See Montefiore, Religion of the Hebrews, p. 17.) What no doubt facilitated the acceptance of heathen worship were "the high-places," against which the prophets hurled their indignant protests, not because they were in themselves sinful, but because they were used as places of sacrifice to heathen deities.

The prophets soon recognized that an improvement in the religious condition of the people could be brought about only by the abolition of the various high-places, and the establishment of one particular place of sanctity. They beheld idolatrous worship flourish before their very eyes. In the closing years of King Solomon's reign, altars consecrated to neighboring gods had been erected in and about Jerusalem (I K. ii. 4-9). Maacha had introduced the unchaste Mylitta worship (I K. xv. 13; xxii. 47), which Jesebel, her daughter, strengthened (II K. viii. 18). King Ahaz went even further in his idolatry (II K. xvi. 3 ff). If such nefarious practices could go on in Jerusalem under the very eyes of the prophets, how much worse must be the condition at the high-places in the country. The prophets recognized the impossibility of controlling the innumerable high places at which a selfish debased priesthood used the people for personal enrichment. Whereas the Exodus code connected a perfect freedom in the choice of a sacrificial place, with the prohibition of idolatry (Ex. xx. 23, 24), it was now a necessity to entirely withdraw the freedom in worship and to abolish the many polluted shrines. For this great task the prophets and their adherents were prepared as soon as a favorable opportunity would present itself.

When King Hezekiah, over whom the prophetical party exerted a mighty influence, mounted the throne, the prophets induced him to set these reforms into motion. Shortly before the Assyrian war, Hezekiah issued an edict forbidding the presentation of sacrifice at any other place save at the temple in Jerusalem. (II K. xviii. 22; Is. xxxvi. 7; II Chron. xviii. 22.) The high-places were deserted, the idols hewn to pieces, the temple purified again, and the Pesach feast solemnly observed (II Chron. xxix. 17). But the victory of the prophets was but of short duration. With the death of Hezekiah and Manasseh's ascent to the throne, a terrible re-action set in, and the corrupt pagan rites flourished with even greater virulence (II K. xxi. 3-8).—REV. DR. R. GROSSMAN *in The Reform Advocate.*

Early Days of Professor Oliver.

The home of Professor Oliver's young days is one of the pleasant remembrances of my childhood. When we first came to live in Lynn, Mass., our nearest neighbor was a dear old Quaker lady whose kind heart and helpful hands had made her known and loved among the poor, while her courage and good sense had made her trusted among the rich. So I learned from the first to love the quiet, kindly "Friends," and this neighbor and the mother of Mr. Oliver, with her fair, peaceful face in the delicate Quaker cap, are the two that stay in my remembrance more clearly than any others. His three sisters were my great admiration, one of whom was a much-loved teacher in the grammar school.

It was always a delight when Mr. Oliver came to our house. His frank, natural, boyish simplicity of speech, and earnest interest in the conversation, made a great impression upon me. I can hardly think of him separately from his friend, Dr. John Winslow, for they always came together and were much alike in their ways. But Mr. Oliver was absent-minded. His mathematical brain had an internal recess where some problem was sure to be working itself out, and the process made him unmindful of common things. So it chanced one night that he and his friend came to spend the evening, quite unconscious that it was an hour when most people were about to turn down the coverlet and prepare for bed. But the truth came out and the laugh was on both sides, for to them ten o'clock was only the "edge of the evening."

There was a tradition in Lynn that while wandering along the beach one day, thinking, studying and absently skipping stones in the water, Mr. Oliver took out his watch to see the time and absently skipped that away, too.

Once having known him one never will forget him, and he is one we cannot lose, though he has gone before, for he leaves behind him, not only his work, but that personal influence which lives in the hearts of those who know him. E. L. T.

Ultra-Protestantism and the Motherhood of God.

BY HELEN P. JENKINS.

At the meeting of the National Council of Women, recently held in Washington, Mary Lowe Dickinson related a bit of personal experience illustrating the influence and power of a belief in the Mother-heart of God. She told how to her home, an old orthodox New England household, had once come a poor destitute young Catholic woman. She was given a home and worked as a seamstress and general help. All the while, however, the good old New England matron was honestly trying to convert the young Catholic woman and to show her "the error of her way." Finally, one day, she said there must be some change made; it would not be Christian-like to allow that poor girl to go on in such ignorance any longer. In answer to this, the poor young girl replied: "I only know this—that to *me* the love of the Virgin Mary, as the mother heart of God, has been as much comfort, almost, and as much help, as the love of her Divine Son."

"Now look here," replied the old dame, indignantly, "I have had enough of this. I have no doubt that this Virgin Mary you speak so much about was a very respectable woman, but we have no Bible evidence that she ever experienced a change of heart."

Rev. Anna Shaw followed in the discussion, saying she believed Divinity to be as much mother in its expression as father. "What we need," she said, "is to have brought home to us the mother-heart of God. To do this, we need not kneel at the shrine of the Virgin Mary, but to get, deep down in our hearts, a real and reverential conviction, not only of the universal fatherhood of God, but of the comfort of the great mother-heart of God."

The entire discussion, not only of Mrs. Dickinson's paper, but also of one by Mrs. Katharine Stevenson on "Woman's Mission to the Church, as Minister and Missionary," was interesting and significant of the enlightenment that is filling the minds of women today. I fancied the reminiscent incident told by Mrs. Dickinson might be of interest to some who were not present at the Council so I venture to send it for the column of "Unity."

Transplanting to Country Homes.

Edward Everett Hale, in the February number of *Lend A Hand*, states the problem of the day as follows: "As it stands in Boston now, we stand at the pier when a steamship comes in, and to the average 'Dago' who lands with his wife and five children we say virtually this: Dear Dago, if you will do us the favor to stay with us and not leave Boston even as far as Bedford—we will do good things for you. We have invested for

your benefit, in the best way we know how, so much money that if we divided it there would be $7,000 for you. We shall not divide it, but we shall give you the results of of it, in treatment in our hospitals, in the management of our schools, in the conveniences by day and by night of our public streets, etc. Pray, dear Dago, do not leave us; stay with us. If your children are sick, we have a Diet Kitchen and Dispensary which will take care of them. If they are ignorant, we have schools where they shall be educated. Only do not leave us, do not be tempted by anything you shall hear of blue skies or fertile fields elsewhere!"

Of course the emigrant stays in Boston, and in Chicago likewise, and as a result schools are crowded; diet kitchens, hospitals, asylums, and all such products of the wealth in common are ever begging for more and still more funds. Meanwhile the unemployed are clamorous for *employment*, not for *work*. They complain "No man hath hired me." They wait for some man to say "Go work in my vineyard," instead of finding *work*, though no "*wages*," in planting and tending their own vineyards and harvesting their own products.

"The Bureau of Labor and Transportation," of Chicago, is devoting itself to this work of scattering into the country the unemployed surplus of congested centers of population such as our cities so emphatically are at the present time. THE NEW UNITY bespoke it the hearty co-operation of the country. In response we are told that one of UNITY'S readers, Mr. Jay Blount, of Byron, Ill., having availed himself of its aid in getting his neighbors the needed help, writes it as follows: "The young men you sent here have given excellent satisfaction. I too think that they rate above the average of farm help in intelligence and respectability. I am much interested in this movement. I should like to see it thoroughly organized. There are thousands of farmers needing help, and as many men willing to help, but they do not know where to find each other." The work has the endorsement and financial support of such men as Lyman J. Gage, Harvey B. Hurd, Wm. E. Mason and others. The Illinois Central is giving, upon the recommendation of the Bureau, free transportation to fifty families, the cost of which would be several thousand dollars if the usual charge were made. Already hundreds of persons have been sent out to the country,—families, single men and women, widows with children, and orphans. There have been but two or three misfits of which the farmers have written, while the number of commendations is great. Information concerning openings in the country should be sent to the secretary, John Visher, and funds to carry on this excellent line of philanthropic work should be remitted to the treasurer, Charles H. Kerr, at Room 719, 167 Dearborn St., Chicago.

France's single volcano has been unusually active during the cold weather. It is a low, broad hill, 400 feet high, near Decazeville, in the department of the Aveyron. The crater sends out thick clouds of smoke, and burning lava is seen at the bottom of the fissures. If a stick is thrust into the ground it catches fire, and smoke, sparks and sometimes flames come from the hole made. Since 1870 the hill has never been so active as now.

BALTIMORE seems to have solved the street car fender problem. Some time ago a car fender commission was appointed and an ordinance passed requiring all cars to be equipped with a fender satisfactory to the commission, under a penalty of $5 a day for each car operated without a fender. Several different styles have been in use for two months, and in the opinion of the city authorities they have more than paid for themselves in the reduction of expenses from accidents. Mayor Latrobe says that the cars used to kill one or more persons a week, but that they have not seriously injured anyone during two months' use of the fenders.

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

Three Score and Ten: Why it is the Natural Limit of Life.

AN ABSTRACT OF AN EASTER SERMON BY REV. G. R. DODSON, OF ALAMEDA, CALIFORNIA.

Immortality is with most a matter of belief or hope. There are some who claim to know. They may; I do not. There may be some who are so highly organized, so sensitive or spiritual, that they sometimes see, or come to know, things beyond the power of the common mind. Attempts to prove or disprove immortality by ordinary methods have so far been fruitless. But death should cause us no solicitude. It is part of the order of nature, as natural as life or birth. It is one with the opening flower, the falling rain, and the rising and setting of the sun. It must be good unless the order of which it is a part is evil. What comes after will be better than anything we could choose or imagine if it were left to us. Surely we can trust the universe. Speculation upon a future life is mostly barren of good result. The question is beyond us. Besides, immortality can not possibly depend upon our belief in or doubt of it. The believer and doubter will share the common lot.

Let us turn from the beaten track today and consider two questions more within the range of our mental capability, *viz.*, those of the origin of death and the natural limit of life. There was once a time when the highest living things on this planet were one-celled organisms. These unicellular ancestors of ours were like certain infusoria of the present day, potentially immortal. The amœba, unless it meets with an accident or the environment becomes unfriendly, does not die. When it has grown to a certain size or stage of development it merely divides into two and each part continues to live and ultimately itself becomes two. This binary fission is not death, for there is no corpse, no dead body.

Now the higher animals and the human race have descended from these simple organisms. Somewhere between them and us death has arisen. I well remember when, in a course in biology, the class which was studying these little creatures in the order of increasing complexity, came to the first one that may be said to die. Gazing at it through the microscope, Milton's words came to me, "Here entered death into the world." The biologists regard death as an adaptation: it has arisen because it is useful. The discussion of this subject is, for lack of space, reserved for another time.

Before discussing the natural limit of the duration of life, it may be well to say that if anyone thinks the above statement, that unicellular organisms were the ancestors of the human race, a strange one, he may remember that every human being is developed from a single cell, that there is a time when the whole life and being of an animal or man is contained within such narrow limits. The individual merely repeats in his development the life history of his race.

The Bible says that the days of our years are three score and ten, though sometimes by reason of strength they are four score. It would be more correct to say that the natural limit is about 100 years, for centenarians, though rare, are to be found.

Why is this? Why should an eagle or falcon live more than a century, the elephant two centuries, and the whale several? Why should the horse and cat live forty years, while the pig and crayfish live but half so long?

In nature everything has a meaning. The size, shape, color, density, structure and instincts of an animal are determined by the conditions of its life, such as climate, food, character of its enemies. The thorns on the rose, the gummy stalk of certain plants, the color and odor of flowers, the hard exterior and spines of the cactus, the armor of the sea urchin, the instincts of the beaver and the shape of his tail, are all explainable by the fact that they are necessary to keep up the adjustment of the organism to the environment. Length of life, says Professor Weismann, to whom I am indebted for the most of this sermon, is determined in the same way.

The length of time an individual lives is determined by the needs of the species. The species, not the individual, is the object of nature's care. She gives individuals lives just long enough to do their work. This work is to produce a sufficient number to compensate for those which die. When this duty is performed the creature soon dies. An exception is made in the case of animals whose young are helpless and must be taught and protected, as in the case of man, and to a less degree of some other mammals and birds.

Take an example. The long life of birds as compared with other animals is really the shortest possible under the circumstances. Their young are "greatly exposed to destructive agencies." When the egg is laid numerous creatures are on the look out for it and the young fledgelings perish in large numbers from the same enemies. Many are destroyed by cold, hunger, the cheap shotgun or are lost at sea in the annual migration. To use Professor Weismann's illustration, let us assume that a pheasant will live in maturity ten years and lay twenty eggs each year. Now, as the number of pheasants remains about the same, each pair will on the average succeed in bringing two young pheasants to maturity at the end of ten years. From two hundred eggs only two birds survive. O, ye human children of God, think of the infant mortality among your feathered brothers and sisters! The naturalist says that this mortality is an underestimate.

But only poor flyers can lay so many eggs in a year. Many birds produce but one or two eggs each twelve-month. Their structure being adapted for flight, great fertility is impossible. Now, as destructive agencies render the immense majority of their attempts to produce and rear young abortive, a long life becomes necessary. They must live until they succeed. Unless their lives were lengthened, their species would become extinct. If the golden eagle's reproductive period lasts fifty years, it is because on the average it takes fifty years for a pair to succeed in raising two to take their places. The rabbit, being more fertile and having the advantage of intra-uterine development need not live so long.

Nature allows her creature to live as long as is necessary, but no longer. As a species will perish if its members are too short-lived, so it can not survive if they live too long. Observe why. Sometimes the environment fluctuates. A species, to keep up its adaptation, must be plastic. If, now, in a rapidly changing environment, there were two species, one of which required ten years to reach maturity and the other two hundred, it is clear that the former would have the advantage. For, as a new generation would be born every ten years, there would be more chances—more likelihood that some would be born that could stand the climatic or

other changes in the conditions of life. Thus, in order to keep her species plastic and adaptable, nature tends to curtail the life of the individual as far as possible.

A few examples, also from Prof. Weismann, may be taken from the insect world. The length of life, both as larva and imago, is explained by the circumstances. The larval life of the bee, fed by others on highly nutritious food, lasts but 5 or 6 days, while the larvae of certain caterpillars that live upon wood, and which therefore secure food of low nutritive value at a high expenditure of energy, require two or three years to reach the pupa state.

The imagos of those butterflies and moths which lay their eggs only upon certain kinds of leaves live several weeks, for they must have time to find the kind of leaves required and the plants may be rare. May-flies after a larval life of two or three years at the bottom of streams, emerge from the water towards evening, and, when their wings are dry, fly about four or five hours, extrude their eggs in the water and die immediately. This short life is all they need and therefore all they get.

The sexes in some cases have lives of unequal length. Sir John Lubbock has kept female ants alive ten or fifteen years, but the males never live more than a few weeks. The former live long because the needs of the species require it, while the work of the latter is soon done and nature lets them die. Bees and ants live longer than the saw flies, their probable ancestors. An annual plant can become a perennial.

Now, however much a man's intellect and moral nature may lift him above the brute, his physical life (and it is of this that we are speaking) is governed by the laws of organic life in general, the length of our life being determined by the conditions under which our ancestors lived. If those conditions had been very different, they might have transmitted to us the tendency and power to live 200 or 300 years, or, under other conditions, it might have been only forty or fifty years.

Notice one thing which we owe to the helplessness of the human infant. John Fiske has shown that love has grown up in the world because the children need it; that in working together to defend and feed and teach the little ones the father and mother were led to love each other. This was the origin of family, love and home. Now it is clear that nature has extended our lives that we may care for the little ones in their helplessness. If they were, and had always been, able to care for themselves from birth, not only would there probably have been no love in the world, but human life would have been much shorter than it is.

Man's life on earth is too short. How much more is accomplished by the grand old men—Gladstone, Bismark and Martineau—than by those whose powers suffer early decline! Can the average life be lengthened? Yes. Artificial selection can do what natural selection has done. In the ages to come, when society's corporate effort shall be less clumsy than now, perhaps the race will be propagated only by the sound and healthy, and thus escape from the diseased and feeble, who, by intermixture with the common stock, lower the standard and shorten the average length of life.

We are children in the school of life. Our learned men have learned nature's alphabet and have spelled out some things. Following them, I have been trying to show that there is a meaning in a few things and to help you to believe that there is a meaning in everything. Is it not reasonable to believe that life as a whole and the universe as a whole have a meaning too, and that this meaning is good, though we have as yet only inadequate glimpses of it? As Browning puts it:

"This world's no blot for us,
Nor blank; it means intensely and means good.
To find its meaning is my meat and drink."

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Silent but eternal, is the existence of good in the midst of evil.

Mon.—Love begets love, and from love is born immortality.

Tues.—Nothing, not the lowest atom that exists, is without a meaning and a purpose.

Wed.—Eternal justice never is deceived, never is obscured even, save for a moment, as a passing cloud obscures the sun.

Thurs.—God's laws exist, and our first business in life is to know and understand these; afterwards our fate is in our own hands.

Fri.—Good we cannot *make*, because it is the very breath of the Universe, but we can choose to breath *in* it and *with* it.

Sat.—Each circumstance that happens to each one of us brings its own special lesson and meaning.

—*Marie Corelli.*

A "New Woman."

So new that indeed she is tender,
And dainty and small and sweet,
This newest of all new women,
Who softly sits at my feet.
I know that no sweetness nor softness
Are found in the New Woman's ways;
But this little woman is newer
Then the newest of all the craze.

Yes, learned beyond comprehension:
Is it Sanskirt, Hebrew, or Greek
That she whispers now with her rose-lips
Laid softly against my cheek?
What matter? Love's ear understandeth
Love's untranslatable speech,
And never such heart-comprehension
The other New Woman shall reach.

A trustful and innocent gladness
Breaks out in her baby-replies;
And something of Eve's early sweetness
Looks out of her wonderful eyes.
The promise is perfect, my darling,
It is new in the old, old ways;
Sweet wisdom and innocent gladness
Hold promise beyond the craze.

—JESSIE ANNIE ANDERSON in *The Sunday Magazine.*

A Sweet Pea Sunday School.

BY SARAH M. BAILEY.

"Oh, mamma, it rains and we cannot go to our Sweet Pea Sunday School."

The little head dropped low over a large branch of flowers that lay in the child's lap.

Papa was not afraid of rain; so he put the curtains on the family carriage, put the little folks on the back seat and the basket of flowers on the front seat with him, because the dampness would not hurt their fine clothes; and away they went through the rain to their precious Sunday School.

Do you wonder how it came to be called a Sweet Pea Sunday School? Let me begin at the beginning and tell you all about it. I am sure it will interest you, as it did me, it was such a novel, fascinating, praiseworthy idea.

In the small town of Littleton, about forty miles from Boston, there is a large Sunday School. It consists of children of all ages, from the three-year-olds in kindergarten chairs, to children of seventy with gray hair and feeble step. They have many love bands that bind them together, but the story of the Sweet Pea is the one I am to tell now. Among their various organizations for doing good is a floral committee whose business it is to see that the pulpit and table are supplied each Sabbath with flowers. Early in the spring this committee provide themselves with packages of sweet pea seeds and distribute them among the scholars on a certain Sunday in April. It is their wish that the parents provide the little ones with a good bed in which to plant them. These beds are to be dug deep and the peas planted in a long straight row; the earth must not be *too rich*. After the trellis is arranged on which the vines are to climb, the flower garden is given to the child to water, weed and care for, until blossoming time It is urged that every boy be taught to build his own trellis—as well as one for his sister if he has one, thus teaching him the use of these tools in his Christmas tool chest.

So the little folks begin in May to watch for the bursting seed; in June to train the tender vines in and out through the lattice, around the strings, or up the wire fencing; in July and all the months that follow until late in the fall, they gather the flowers.

Arrangements are made with the express company to carry flowers free to the children's hospital in Boston. (I think they do this on all the roads running into Boston.)

Every week, either at twilight on Saturday night or in the fresh early Sabbath morning, every child goes to its row of blossoming sweet peas and cuts faithfully every flower to be found, thinking meanwhile of the joy they will give to the sick little ones in their wards at the hospital on the following Monday.

On Sunday morning a crowd of little people, as well as older ones, may be seen delivering their huge bunches of fragrant sweet peas to the committee, until the youngest have come to think of their Sabbath School and their floral offering as one.

The earliest train on Monday morning takes this immense contribution of sweet peas away from the country church into the heart of the city, and before noon they are distributed among the pale, sick children at the hospital, who learn to look for their Monday gift with eager eyes. One feeble child clung to her bunch until every flower had withered and dropped—then she kept the stems beside her, saying, "I want to keep these, till I get some more."

It is exerting a good influence over the live of these country children to feel each week they are doing something to make brighter and happier the lives of those less fortunate. They are learning to think they have a task to perform that will give pleasure to another. It teaches them to be faithful to the plants entrusted to their care, and to do their best to make them bloom, lest at blossoming time they might have to go empty handed while other, more faithful children come laden with their sweet, fragrant offerings.

The remembrance of these Sunday floral offerings will remain with them through their lives—and the smell of sweet peas will awaken their hearts to generous deeds—after they have grown to manhood and womanhood.

THE office of THE NEW UNITY has removed to Suite 1441 Marquette Bldg., Adams and Dearborn.

The New Unity.

A 16-page Weekly, $2.00 per annum.
Single Copies, 5 Cents.

PUBLISHED FOR
THE UNITY PUBLISHING COMPANY,
BY
BLOCH & NEWMAN,
Office, 175 Dearborn St., Chicago.

Remittances should be made payable to Bloch & Newman, and should be by express money order, post-office money order, draft, check on *Chicago* bank or registered letter.

Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

Business Letters may be addressed to either BLOCH & NEWMAN or UNITY PUBLISHING COMPANY, No. 175 Dearborn St., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post-office.

The Liberal Field.

Freedom, Fellowship and Character in Religion.

National Municipal League.

The First Annual Meeting of the National Municipal League and Third National Conference for Good City Government will be held in Cleveland, Ohio, Wednesday, Thursday and Friday, May 29th, 30th and 31st, 1895, upon the invitation of the Cleveland Chamber of Commerce and Civic Federation. Following is the program:

WEDNESDAY, MAY 29th.

3 P. M. *Meeting of the Board of Delegates.* A Year's Work for Municipal Reform, Clinton Rogers Woodruff, Philadelphia, Sec'y National Municipal League. Treasurer's Report, George Burnham, Jr. Election of Officers and Executive Committee. Miscellaneous Business.

8 P. M. Public Meeting. Annual Address, James C. Carter, Esq., New York, President National Municipal League. A number of distinguished speakers have been invited to address this meeting; the names will be announced later.

THURSDAY, MAY 30th.

9.30 A. M. *First Session of Conference.* The Municipal Condition of Chattanooga, Hon. Geo. W. Ochs, Mayor of Chattanooga, Tenn. The Municipal Condition of Indianapolis, Lucius B. Swift, Esq. The Municipal Condition of New Orleans, Walker B. Spencer, Secretary Ballot Reform League of Louisiana. The Municipal Condition of Omaha, Rev. Gregory J. Powell, Secretary Municipal League of Omaha, Neb. The Municipal Condition of Cincinnati, Charles B. Wilby, Esq. The Municipal Condition of Columbus, D. E. Williams, Esq. Uniform Organization for Cities in Ohio, Hon. E. J. Blandin, President of Civic Federation of Cleveland.

2.30 P. M. *Second Session of Conference.* The Municipal Condition of Louisville, Frank N. Hartwell, President Good City Government Club, of Louisville, Ky. The Municipal Condition of Jersey City, N. J., Dr. Isaac N. Quimby. The Municipal Condition of Pittsburg and Allegheny, Hon. Wm. M. Kennedy, Mayor of Allegheny, Pa. The Municipal Condition of Buffalo, N. Y., Frank M. Loomis, President Confederated Good Government Clubs, Buffalo. The Municipal Condition of Albany, N. Y., Melvil Dewey, Secretary University of State of New York and President Civic League of Albany. Municipal Government by National Parties, Charles Richardson, Vice-President National Municipal League and Philadelphia Municipal League.

7 P. M. Dinner to the Delegates extended by invitation of the Cleveland Committees on Arrangement.

FRIDAY, MAY 31st.

9.30 A. M. *Third Session of Conference.* The Municipal Condition of Seattle, Wash., E. O. Graves. The Municipal Condition of Portland, Ore., Thomas N. Strong. The Municipal Condition of San Francisco, I. T. Milliken. The Municipal Condition of Denver, Hon. Platt Rogers. The Municipal Condition of Detroit, Rev. Donald D. MacLaurin, President Detroit Civic Federation. Civic Federations, Prof. Albion W. Small, University of Chicago. Law Enforcement Societies, George Frederick Elliott, President Brooklyn Law Enforcement Society.

2.30 P. M. *Fourth Session of Conference.* The Municipal Condition of Washington, D. C., Frederick L. Siddons. Good City Government from the Physician's Standpoint, Dr. John S. Billings, Washington, D. C., Deputy Surgeon-General, U. S. A. Good City Government from Woman's Standpoint, Mrs. C. A. Runkle, New York. The Work of Christian Endeavor Societies in Behalf of Good City Government, John Willis Baer, Boston, Secretary United Societies of Christian Endeavor. Civic Religion, Rev. Washington Gladden, D. D., Columbus, Ohio.

Opportunity will be given at the close of each session for the discussion of the subjects suggested in the papers. The desirability of holding a session of the Conference on Friday evening will be subsequently determined.

Pan-American Congress of Religion and Education at Toronto, Canada, July 18th to 25th, 1895.

The Pan-American Congress of Religion and Education will be held at Toronto, Canada, July 18th to 25th, 1895. Rev. Samuel G. Smith, D. D., of St. Paul, Minn., is president. The congress will be composed of representatives from every country, province and state in North and South America, including Protestants, Roman Catholics and Hebrews. The congress will consider the great moral and social questions of the day. Many of the highest dignitaries of church and state and prominent philanthropists, have promised to participate.

The congress will have the following sections: (1) Authors, Editors and Publishers; (2) Education, including Colleges and Church Schools; (3) Philanthropics, Hospitals, Asylums, Homes, Reformatories, etc.; (4) Woman's Work, Temperance Rescue Work, etc.; (5) Denominational Section; (6) Young People's Societies and Sunday Schools, Kindergartens, Missionaries, etc.

It is expected there will be seven thousand delegates. Cities, counties, churches and benevolent societies are asked to send delegates. Each section will hold a session each afternoon, besides the general sessions forenoon and evening. The following are a few of the many who have promised co-operation: Archbishop Ireland, of St. Paul; Rev. H. W. Bennett, D. D., of Akron, Ohio; Rev. Bishop Mahlon N. Gilbert (Episcopal), Minnesota; Rev. Bishop J. H. Vincent, and Rev. Bishop Hurst, Methodist Episcopal; President William R. Harper, Chicago University; Rev. Dr. Gunsaules, and Rev. Dr. Authur Edwards, Chicago.

The terminal railways leading to Toronto have granted a half-fare rate, (plus $1.00 Pan-American membership fee) and all other railways in North America are asked to grant the same rate. Board and lodging at private house $1.00 and up, at hotels $2.00 and up. Toronto is a charming city on Lake Ontario, forty-five miles from Niagara Falls. Very low excursion rates to all points of interest by lake, river and rail.

For particulars about rates, routes and program, wrtie to general passenger agent of nearest railway, or address

S. SHERIN, Secretary.

Headquarters: Rossin House, Toronto, Ontario, Canada.

Ithaca, N. Y.

In order to the success of the Unitarian Society of Ithaca, it is necessary that by the 1st of May its every indebtedness must be paid, except $4,000. This $4,000 is promised from the Building and Loan Fund of the A. U. A. on the 1st of May, if every other indebtedness is paid. This $4,000 is to be paid at the rate of $400 a year without interest. The society will be able to manage this yearly payment without any outside help. This give a church property, better located than the old, valued at $33,000. Of this sum the Ithaca society has raised from itself and its immediate friends, about $16,000. It has received from other Unitarian sources about $3,000 while it had the reasonable hope of receiving $5,000. In order to meet the conditions of the $4,000 loan, it will be necessary to raise about $2,000, which it seems impossible for the society unaided to do. It is therefore upon the suggestion of Secretary Morehouse we issue this last statement to the churches of our conference.

We appreciate all the help that has come from our other churches, and give our thanks for this aid. We have not felt, however, that we are asking help for ourselves. The fact of our position in a university city makes us, in some degree, the servant of all the churches, the helpers on of the general cause of liberal religion. Our church is experiencing some growth; its promise of success is bright; with its debt managed, an increased usefulness is promised.

We trust that this brief statement may bring from all who believe in our work as prompt and large a help as they may feel it in their hearts to give, giving not simply because it is our work, but also because it is theirs.

CHARLES H. WHITE,
Chairman of the Board of Trustees.
C. C. PLATT,
April 15, 1895. *Treasurer.*

"At the last annual meeting of our conference, held in Baltimore, November 14th, 1894, a resolution was adopted appealing to all the churches within the conference to contribute towards relieving the

Awarded
Highest Honors—World's Fair.
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE.
A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

Just Published.
A BOOK OF
Song and Service.

The New Song and Service Book for Sunday School and Home contains Ten General Services for use from Sunday to Sunday. In addition there are Ten Special Services, one each on Patriotism, Temperance, Christening, Anniversary, In Memoriam, Commemoration, Christmas, Easter, Flower and Harvest. There are also Five Closing Services. Over one hundred and fifty hymns and tunes form the body of the song part, which includes old and new material. Besides these are about fifty carols and tunes intended for festival, red-letter, and commemorative occasions, making two hundred and nine songs in all. Handsomely bound with leather back, cloth sides and colored edges. Pages 339, with a very full index. Price, 40 cents for single copy, sent by mail postage prepaid. $4.00 per dozen.

PUBLISHED BY THE
UNITARIAN SUNDAY-SCHOOL SOCIETY,
25 Beacon Street, Boston, Mass.

School of Applied Ethics.
Fourth Summer Session. Plymouth, Mass.
JULY 8 to AUGUST 9, 1895.
FOUR DEPARTMENTS: I. ECONOMICS. II. ETHICS. III. EDUCATION. IV. HISTORY OF RELIGIONS. A large corps of able lecturers. For program with full particulars apply to
S. BURNS WESTON, 1305 Arch Street, Philadelphia, Pa.

INSTRUCTIONS FREE
IN
ART EMBROIDERY
AT OUR
ART PARLORS,
185-187 WABASH AVENUE,
Wheeler & Wilson Mfg. Co.

One Upward Look Each Day.
POEMS OF FAITH AND HOPE.
SELECTED by J. T. SUNDERLAND.

A Boston minister writes: "Your 'Upward Look' book is beautiful. We are buying it by the dozen, and giving it where it will do good."

One of our best known authors writes us: "Your collection of poems, 'One Upward Look Each Day,' is a wonderfully good collection. It is surprising that so many excellent poems can be comprised in so small a compass and offered at so small a price."

Price, Morocco, 75 cents each; Cloth, 50 cents each; Heavy embossed paper, 30 cents each.

Mailed to any address on receipt of price by UNITY PUBLISHING COMPANY, 175 Dearborn Street, Chicago.

A. B. RUSS & CO.,
UNDERTAKERS,
161 Twenty-Second St.,
CHICAGO
Telephone S. 209

EDUCATIONAL.

MT. CARROLL, Carroll Co., Illinois,

HAS A SEMINARY (with a Conservatory of Music and School of Art), the peer of any institution West or East, in thoroughness of work, beauty of location, healthfulness and ease of access. Send for free "Oread" and get particulars.

THE BERLITZ

School of Languages,

Chicago, Auditorium;

New York, Boston, St. Louis, Washington, Philadelphia, Baltimore, Cincinnati, Minneapolis, Berlin, Hamburg, Dresden, London, Paris.

The Berlitz Method is based on the "Natural Method." Instruction is not by translation, but by conversational exercises in the new language. TRIAL LESSON FREE. Send for Circular.

LE FRANCAIS—A Monthly Magazine containing modern French Comedies, Novels, etc.; also exercises on the difficulties of French Grammar pronunciation and idioms. Sample copy free.

POWDER POINT SCHOOL,

DUXBURY, MASS.

The Powder Point Hall is now added to the other buildings, and its novel arrangement is well adapted to the school, with its individual teaching and home life for the boys.

F. B. KNAPP, S. P.

A California Summer is scarcely less attractive than the Winter season there. You may doubt this. It is explained and verified in our illustrated book—"To California and Back." For free copy, address

G. T. NICHOLSON, G. P. A., Monadnock Bldg., CHICAGO.

Two New Sermons by Jenkin Lloyd Jones.

I. Death as a Friend.

A study suggested by D. C. French's group "The Angel of Death Staying the Hand of the Artist."

II. The Selfishness of Grief.

A Study of Funeral Customs, and a Plea for Cremation.

Frank utterances on delicate subjects. Spoken with the hope that they may reduce somewhat the strain of life and dispel somewhat the gloom of death.

PRICE 5 CENTS EACH,

THE UNITY PUBLISHING CO.,

175 Dearborn St., CHICAGO

[NEW EDITION.]

Uplifts of Heart and Will.

In Prose and Verse.

By JAMES H. WEST,

Author of "The Complete Life," "In Love with Love," etc.

PRESS NOTICES.

London Inquirer.—Helpful and interesting. The fact that a second thousand has been called for will be some guarantee of such a book's claim to notice

London Christian Life.—A book good for both old and young and for all alike.

Yale Literary Magazine.—The poems included in the book are impressive, many of them being of a high order

Woman's Tribune.—Not dogmatic, deeply reverent, appealing to the divine within the human soul, calling it to the heights of larger helpfulness and blessedness.

American Hebrew.—Prose and verse that will surely appeal to an ever-widening circle of readers. It is gratifying to know that a new edition has been demanded

Boston Herald.—One is very strongly impressed with the sincerity and reality of expression.

The Unitarian.—The earnestness, indeed the eagerness, of the writer cannot fail to quicken a helpful and elevating aspiration in the heart of every reader.

Cloth, bevelled, red edges, 106 pages, 50cts.

UNITY PUBLISHING CO.,

175 Dearborn St., Chicago.

necessities of the church in Ithaca as promptly and as generously as possible. A few of our churches have responded to this appeal, but the great majority are yet to be heard from. It will be seen by the statement of the trustees of the Ithaca church, given above, that in order to enable the society to avail itself of a loan of $4,000 from the Church Building Loan Fund all the indebtedness of the society in excess of that sum must be paid off at once. The society has taxed its resources to the utmost to raise the required sum, but it finds itself unable to raise the full amount without some further assistance. I therefore heartily endorse its appeal for aid, and trust that each church and each branch of the Alliance that has not already contributed to this object will make an effort at once to send a contribution to the treasurer of the Ithaca church, Mr. C. C. Platt."

D. W. MOREHOUSE,
Secretary.

The Study Club.

Knowledge is Power.

All Souls Unity Club.

The Lowell section of the Unity Club of All Souls Church, Chicago, gathered fifty strong on Friday, April 19, after an interval of little more than a year, to inaugurate a series of "Nickel Talks" in continuation of the last year's study of the history of the "Old Northwest." This time it was Mr. Jones who gave the "talk," and the subject was "Log House Memories of Early Wisconsin." These memories reached back to 1843, being pierced out at the beginning by remembered fireside tales. Some charcoal sketches of the log house home round which these memories clustered, drawn from mingled description and imagination by artists whose mother had once been one of the happy band of children at its fireside, made the narrative still more alive and real.

Taking the history of his own family as a type of the history of the immigrant to what was then the "far west," Mr. Jones drew a vivid picture of frontier life in the forties. The foreign tongue to be mastered; the forest trees to be felled; the house to be built while the family lived out of doors; the clearing and logging; the anxiety to provide food for the little family before the ground was ready to yield it,—were but a few of the difficulties and trials of that period. Ague and mosquitoes were as hard to kill and harder to live with than the gorgons and dragons of classic romance; for no matter how often they were put out of the way by quinine and screens, they were always alive and ready for business when the hour or the season rolled around. The evolution of the cow-path through the corduroy and plank roads into the railroad, was growth that marked an epoch in history. Indians and wild animals stalked across the pictures. Loneliness and homesickness ate into the hearts of the elders. But the rude log schoolhouse, with its promise of larger life for the boys and girls, stifled many a sigh for the birthland and healed many a wound of the spirit.

The most thoughtless child in the audience that afternoon must have gone home a little sobered by the thought of what his uncounted privileges had cost in human lives and human happiness.

Blessed homes of those early pioneers, so meagre in physical comforts and educational advantages, but gentle with love and sanctified by duty. Thrice blessed men and women who can look back through the lights and shadows of fifty years to such heroic beginnings, whose highest ideal of manly strength and womanly tenderness is

CLEARANCE SALE

... OF ...

BOOKS! BOOKS!

We desire to reduce our stock of books before removing to our new offices in the Marquette Building. We append a list of *desirable* books at a *reduced price*, which includes postage. In ordering, give second choice, in case first selection is sold.

	Regular Price.	SPECIAL PRICE.
Allen, (H. W.)—Outline of Christian History	$ .75	$ .55
" " —Positive Religion	1.25	1.00
Ayres, (M. C.)—Philips Brooks in Boston	.50	.35
Barrows, (S. J.)—The Doom of the Majority	.50	.40
" " —A Baptist Meeting House	.75	.55
Bartol, (C. A.)—The Rising Faith	1.25	1.00
Benedict, (H. A.)—Fagots	1.00	.50
Browning's Poems	1.00	.70
Bulfinch, (S. G.)—The Harp and The Cross	.80	.65
Clarke, (J. F.)—Orthodoxy: its Truths and Errors	1.25	1.00
" " —Steps of Belief	1.00	.80
Cone, (Orello)—Gospel Criticism and Historical Christianity	1.75	1.25
" " —The Gospel and its earliest Interpretations	1.75	1.25
Crowe, (W. S.)—Phases of Religion in America	1.00	.75
Daily Bread and other Stories	.80	.60
Frothingham, (O. B.)—Child's Book of Religion	1.00	.75
" " —Life of Theodore Parker	2.00	1.50
" " —Religion of Humanity	1.50	1.15
Foote, (H. W.)—The Insight of Faith	.50	.45
Gannett, (W. C.)—Life of Ezra Stiles Gannett	1.00	.80
Gould, (S. B.)—Curious Myths of the Middle Ages	1.50	1.10
Hale, (E. E.)—Helpful Words	1.00	.75
Hall, (E. H.)—Orthodoxy and Heresy in the Christian Church	.75	.60
Hawthorne, (N.)—Scarlet Letter	.30	.20
Hedge, (F. H.)—Reason in Religion	1.50	1.10
Higginson, (T. Ward Mary T.)—Such as they are	1.00	.75
Newton, (R. H.)—Church and Creed	.75	.55
" " —Book of the Beginnings	1.00	.75
" " —Philistinism	1.00	.75
" " —Right and Wrong Uses of the Bible	.75	.55
" " —Social Studies	1.00	.75
" " —Womanhood	1.25	1.00
Prize Story Book:		
Appleton, (Miss Anna E.)—Stories of Eva	.80	.60
Cheney, (Mrs. Ednah D.)—Faithful to the Light, and other tales	.80	.60
Foster, (Sarah Haven)—Watchwords for Little Soldiers	.80	.60
Fry, (Clara W. T.)—Little Splendid's Vacation	.80	.60
Peckham, (Mrs. Mary C.)—Father Gabrielle's Fairy	.80	.60
Thurston, (Louise M.)—Forest Mills	.80	.60
Scattered Leaves; compiled by Channing Auxiliary	1.00	.75
Shakespeare's Works	1.00	.70
Spiritual Life; Studies of Devotion and Worship	1.00	.75
Story of the Nation:—Chaldea	1.50	1.30
" " " —Egypt	1.50	1.30
Taussig, (F. W.)—The Silver Situation in the U. S.	.75	.55
Wordsworth's Poems	1.00	.70
Webster's International Dictionary	10.00	8.00

Any of the above delivered FREE, on receipt of price. Send orders to

BLOCH & NEWMAN, 175 Dearborn St.,

CHICAGO, ILL.

now, as then, best represented by the father and mother, who by lowly service and self-sacrificing, dutiful lives wrought so mightily for the generation. L.

Recalled Stormy Times.

"Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

The Study Table

ESSAYS AND ADDRESSES: RELIGIOUS, LITERARY AND SOCIAL. By Phillips Brooks, Late Bishop of Massachusetts. Edited by John Cotton Brooks, New York: E. P. Dutton & Co. 529 pp. $2.50.

This large and handsome volume is a valuable addition to the legacy we had before in the printed books of that bishop of souls whom we have called Phillips Brooks. It is not only something more but something different. Perhaps not something better, but still something different. In his sermons the man seemed to be spinning everything, as the spider does his web, out of his own bowels. There was almost nothing of literary allusion or of indication of wide or even general reading. Everything was completely assimilated to the substance of the man. Perhaps that is the best way. It was the way of Dr. Chapin, whose reading was immense. Probably it is the instinctive way of the pulpit orator. But in the addresses of this volume we have the mind of Phillips Brooks in contact with special books and problems, and this is very interesting. It may not, as we have said, be better than the other thing, but it is food in its way. The most notable example is the essay on "The New Theism," dealing as it does, and very sympathetically, with Abbott's "Scientific Theism" and Fiske's "Belief in God." It shows the writer in much more conscious contact and sympathy with the tendencies of scientific thought than he appears to be in his sermons. The Essays on "Heresy" and "Orthodoxy" are of quite equal interest. The former finds abundant heresy in the self-conscious orthodoxy of the time. The latter declares that orthodoxy as a principle of action or a standard of belief is dead. All three of these essays were given before the Clericus Club of Cambridge, and the atmosphere of this club seems to have always invited him to unbosom himself in the frankest manner possible. Reading these essays one can better understand the nature and the venom of the opposition that was made to his elevation(?) to the bishopric.

The book is about equally divided in two parts: the first devoted to theological and ecclesiastical matters; the second to things literary and social. In the second part are papers or addresses on Dean Stanley, Luther, "Literature and Life," Biography, and various educational topics and occasions. Take it as a whole, it is a book which no minister's library can afford to be without; but it was Brooks's happy faculty to write and speak a language common to all intelligent people.

JUSTICE AND MERCY: Sermons on Penalty and Forgiveness. By Rev. Marion D. Shutter, D. D., author of "Wit and Humor of the Bible." Boston and Chicago: Universalist Publishing House, 1894.

This is a very attractive volume in spite of a few typographical errors. The brief preface to the second edition sets forth its purpose to be of use where new liberal movements are being started, and where the doctrines discussed are unfamiliar. It will do good work. It furnishes a clear restatement of old themes with a wealth of fresh illustrations that serve to make these doctrinal sermons take on a new and absorbing interest. The arguments are consecutive and convincing. Dr. Shutter proves himself master of the art of turning the weapons of his opponents against themselves. He is a hard hitter at ancient shams and absurdities, but takes no unfair advantage. Much rubbish is cleared away, but these are on the whole constructive sermons. Some resentment against misrepresentations is manifest, which we should prefer not to see in print; but doubtless the provocation is great. The general spirit, however, is excellent. The style is clear, crisp, and natural, but nothing is sacrificed in an attempt to be epigramatic. An occasional burst of eloquence gives a hint of the preacher's oratorical power. Humor is by no means lacking. The appeal to sympathy is sparingly used, and it is evident that the preacher is not given to overmuch exhortation. The reader cannot choose but feel that quotations are too numerous and not made with sufficient care. Inaccuracies elsewhere may pass unchallenged, but many people will be shocked to find citations from the Bible which do not tally with references either in the King James or the revised version. E. H.

AS NATURAL AS LIFE. Studies of the Inner Kingdom. By Charles G. Ames, Minister of the Church of the Disciples, Boston. James H. West, 174 High Street, Boston. 109 pages, cloth. 50 cents.

IN LOVE WITH LOVE. By James H. West.

The two volumes of the "Life" series, published by James H. West, are modest contributions to the art of living, but are both as valuable as modest. Mr. Ames presents a serene philosophy, of the same temper in many respects as Emerson's. "While we sit brooding over our troubles, and the hardships of our lot, the great world goes tranquilly on, the infinite sky hangs over us, the everlasting order abides, and "God is where he was." Can we not forget or endure our pestering "insect miseries" for a little while in the presence of the eternal laws and eternal powers? If we keep our souls in patience, if we hold fast to our faith and hope and love, the soft streams of healing power will flow into us and through us. We shall receive and give out the infinite good. We shall share and promote the endless circulations of benefit."

The motto of Mr. West's book is Longfellow's beautiful phrase.

"Because I am in love with Love;
And the sole thing I hate is Hate."

Both books are real "daily strength" books, and true help to spiritual life.

F. G. B.

ART IN THEORY: An Introduction to the Study of Comparative Æsthetics. By George Lansing Raymond, L. H. D. New York and London: T. P. Putnam's Sons. 266 pp.; $1.75.

"Art in Theory," is an introduction to the study of comparative aesthetics. Accepting this general definition, art is nature made human. The author includes all the higher arts. He considers the subject psychologically and almost necessarily historically. If art had its birth in the human intellect, it must then be very closely allied to it. It is this connection, with the modifications upon both the mind and art, that is most forcibly set forth in this volume.

The book is an admirable treatise upon the subject, and is well calculated to inspire the student of art or the psychologist with an increased interest in his work. E. M. G.

MESSIRE and other stories. By Francis E. Crompton. Author of "Master Bartlemy," etc. New York; E. P. Dalton & Co. 177 pp.; 75 cents.

Of the three stories here, the second is a slight performance, the third is much better, and the first is altogether sweet and tender and pathetic. It is a story of the devotion of a boy's care-taker to him at the cost of his own life. But this is only the climax and catastrophe, and all the way that leads to this is pleasant with the perfect mutual trust of the grown man and the little boy. C.

HAMMAR PAINT Costs LESS than "Cheap" Paint or S. P. White Lead.
Write for Book on Painting and Color Card, FREE. If not on sale in your town we will quote price delivered, freight prepaid, and send written guarantee for five years.
F. HAMMAR PAINT CO. SPRUCE ST., ST. LOUIS, MO.

OFFICIAL REPORT
COMPLETE PROCEEDINGS
OF THE
First American Congress
OF
Liberal Religious Societies,
Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and Addresses Made by

DR. HIRAM W. THOMAS,	REV. W. D. SIMONDS,
REV. JOHN FAVILLE,	MR. W. M. SALTER,
DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
REV. J. LL. JONES,	REV. H. M. SIMMONS,
MR. B. F. UNDERWOOD,	PROF. ALBION W. SMALL,
REV. F. E. DEWHURST,	MISS SADIE AMERICAN,
REV. CAROLINE BARTLETT,	MR. E. P. POWELL,
REV. M. ST. C. WRIGHT,	DR. ALEX. KENT,
KINZA RIUGE HIRAI,	MR. V. R. GHANDI,
REV. A. N. ALCOTT,	MR. H. R. WHITMORE,
REV. A. W. GOULD,	REV. R. A. WHITE,

AND ALL OTHERS.

Paper Cover, Quarto Size, 116 Pages, 25c.
Discount allowed on orders in quantity.

PUBLISHED ONLY BY
BLOCH & NEWMAN,
175 Dearborn St.,
CHICAGO.

SPECIAL REDUCTION
Henry Doty Maxson's Sermons.
Edited by JAMES VILA BLAKE.

CONTENTS:

Biographical Sketch, by Henry M. Simmons.	Who are the Atheists?
Religious Possibilities of Agnosticism.	Do Unitarians Believe the Bible?
Am I my Brother's Keeper?	What do Unitarians Believe?
Sympathy.	Jesus.
Which is Catching, Health or Disease?	The True Individualism.
Dr. Jekyll and Mr. Hyde: A study in Dualism.	Immortality.
Faith.	Losing One's Soul.
Shall we Preach the Whole Truth to the People?	How Much does he Get?

334 LARGE PAGES, HANDSOME CLOTH BINDING.
PRICE, 50 Cents. By Mail 10 Cents Extra.

FOR SALE BY
UNITY PUBLISHING CO., 175 Dearborn St., CHICAGO, ILL.

Echoes from Central Music Hall.
Gems of Thought from
The Recent Sermons of the late
Professor David Swing.
A TREASURE FOR THE DEVOUT,
A BOOK FOR THOUGHTFUL MINDS,
FOR LIBERAL THINKERS, STUDENTS,
AND THE MINISTRY.

Compiled by THOMAS W. HANDFORD.
Bound in English Silk, Gilt Top, $1.00.

FOR SALE BY
BLOCH & NEWMAN, - 175 Dearborn St.,
CHICAGO.

PREMIUM LIST

THE PUBLISHERS OF

The New Unity

. . . OFFER FOR . . .

Every new subscriber, at $2.00 per year, payable in advance,

One Dollar's Worth of Books

To be selected from the following list.

☞This offer is made to subscribers only.☜

Publications by JENKIN LLOYD JONES:

	Regular Price.
The Chorus of Faith, - - - -	$1.25
As heard in the Parliament of Religions. A book of selections giving points of harmony between the representatives of the various religions. Edited by Jenkin Lloyd Jones.	
The Faith that Makes Faithful, - -	.50
By W. C. Gannett and Jenkin Lloyd Jones.	
The Word of the Spirit: - - -	.50
To the Nation, City, Church, Home, Individual.	
Practical Piety, - - - - -	.30
Applied Religion,	
I. A New Help for the Drunkard, -	.10
II. Tobacco, the Second Intoxicant, -	.10
III. No Sex in Crime, - - -	.10
IV. Not Institutions but Homes, - -	.10
The Religions of the World,	
I. Moses, the Hebrew Law Giver, -	.10
II. Zoroaster, the Prophet of Industry, -	.10
III. Confucius, the Prophet of Politics, -	.10
IV. Buddha, the Light of Asia, - -	.10
V. Socrates, the Prophet of Reason, -	.10
VI. Jesus, the Founder of Christianity, -	.10
VII. Mohammed, the Prophet of Arabia, -	.10
The Cause of the Toiler, - - -	.10
The Intellectual Life, - - - -	.10
Ten Great Novels, - - - - -	.10
Complete Report of the Proceedings of the First American Congress of Liberal Religious Societies, Paper, 116 pp., - - - - -	.25
"Liberty and Life," - - - -	.25
Discourses by E. P. Powell. Paper, 208 pp.	
The Crucifixion, - - - - -	25
From a Jewish Standpoint. By Dr. E. G. Hirsch.	

REMEMBER: For every new subscriber, at $2.00 per year, payable in advance, we will send, postpaid, books to the value of $1.00. Address,

BLOCH & NEWMAN, Publishers,

175 Dearborn Street, Chicago.

OUR JOURNEY AROUND THE WORLD:—An Illustrated Record of a Year's Travel of Forty Thousand miles through India, China, Japan, Australia, New Zealand, Egypt, Palestine, Greece, Turkey, Italy, France, Spain, etc. By Francis E. Clark, D. D., President of the United Society of Christian Endeavor. With Glimpses of Life in Far Off Lands as Seen Through a Woman's Eyes, by Mrs. Harriet E. Clark. Superbly illustrated with steel plate portraits and upwards of two hundred choice engravings, mainly from instantaneous photographs taken from life, reproduced in facsimile by eminent artists; and a map showing the author's journey around the world. Sold only by subscription. Hartford, Conn.: A. D. Worthington & Co., Publishers, 1894. Cloth, large 8vo, pp. 641.

To the above transcript from the title-page very little need be added, except that Dr. Clark, whose journey was partly made in order to visit the Christian Endeavor conventions and mission stations throughout the world, tells us that, thanks to the kindness of friends all over the world, he was able to go out of the beaten paths of travel and have what he witnessed interpreted by American and European residents of the lands he visited. There does not seem to be anything new in the book, but much is gathered into a single volume, and the genial disposition of the narrator lightens all that is told. The many illustrations and the touch-and-go treatment will doubtless delight the young people, and enable their elders to spend an interesting half hour now and then.

F. W. S.

SONGS FROM VAGABONDIA. By Bliss Carman and Richard Hovey. Designs by Tom B. Meteyard. Boston: Copeland and Day. London: Elkin Mathews and John Lane. Paper boards, 16 mo, pp. 55; $1.00.

BALDER THE POET and Other Verses. By George Herbert Stockbridge. New York and London: G. P. Putnam's Sons. Cloth, gilt top, 24 mo, pp. 98; $1.00.

Two little volumes suited to the Christmas season, with its rollicking and its quieter joys, and of a convenient size to send through the mail.

Have little care that life is brief,
And less that art is long.
Success is in the silences
Though fame is in the song,—"

is the opening verse of Songs from Vagabondia. The songs seems to be of the sort that sing themselves, indigenous to Bohemia. The pipe and flagon and kisses and wine are there as well as an artistically sensuous appreciation of nature. We do not remember to have read in many days anything more pleasing than the song entitled "A More Ancient Mariner," which begins:

The swarthy bee is a buccaneer,
A burly velveted rover,
Who loves the booming wind in his ear
As he sails the seas of clover.

The other volume, while not lacking the touches that make it appropriate for the Yuletide season, is yet for the more thoughtful hour. The commemorative poem "Columbus" is here reprinted from the *New England Magazine*, and in execution and range the poems remind one of the work by Edward Rowland Sill. A bit from one of the lighter poems, entitled, "A Quandary," will be interesting at this time.

"I do not know your Doctor Holmes;
What has he published?" asks my friend,
M. D.
"What is his specialty?"
"Ah, yes, of course," say I,
"Most surly, why,
He's written tomes and tomes
On Snakes—and Teas—and Breakfasts,—
don't you know?"
"Oh!" says my friend, "yes, oh!
No doubt some dietetic treatises,
With alcohol for target. These it is—"
"Nay, that is not the kind of evils
The doctor deals with; he prescribes
A tonic for the mind.
To cure blue devils,
With frequent diatribes
On man and womankind,"

"Liberty and Life."

DISCOURSES BY

E. P. POWELL.

CONTENTS:

LIFE AND DEATH; WHAT THEY ARE.
SIN A CRIME AGAINST LIFE: RIGHTEOUSNESS OBEDIENCE TO LAW.
SINNING AGAINST THE HOLY SPIRIT.
A SOUND MIND IN A SOUND BODY.
IS THE AVERAGE LIFE WORTH THE LIVING?
THE TRUE, THE BEAUTIFUL AND THE GOOD.
NOT ALLOPATHY NOR HOMEOPATHY, BUT SYMPATHY.
THE TRUE LIFE.
THE DOING CREED.
THE KEYS.
A BUNDLE OF PARADOXES.
A SUBSTITUTE FOR ORTHODOXY.
THE TWO THEOLOGIES.
NATURAL MORAL COMPENSATION.
CHARACTER.
THE RELIGION OF THE FUTURE.
NEW YEAR IN 1982.

Paper cover, 208 pp.; postpaid. 25 cts.

Price Reduced from 50c.

FOR SALE BY

Unity Publishing Co.,

175 Dearborn St., Chicago.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES and PEALS In The World.
PUREST BELL METAL. (Copper and Tin.)
Send For Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

New Publications.

WILLIAM C. GANNETT.

The House Beautiful.

By WILLIAM C. GANNETT, Author of "A Year of Miracle," "Blessed be Drudgery," etc. Paper, ornamental, choice edition, price 15 cents. [In "*Life Studies*" form, 6 cents.]

In the cheaper form the edition is neat and serviceable. The special edition on rich, tinted paper, silk stitched, with neat, illuminated cover, serves admirably as a dainty remembrance for a friend, and especially to "tuck in with wedding-gifts."

MARION D. SHUTTER, D.D.

A Child of Nature.

Studies of the Outward as Related to the Inward Life. By MARION D. SHUTTER, D.D., Author of "Wit and Humor of the Bible," "Justice and Mercy," etc. Cloth, red edges, 50 cents; full gilt, $1.00.

Contents: 1. A Wayside Prophet; 2. The Joy in Harvest; 3. Monuments of the Leaves; 4. The Mission of the Snowflake; 5. Down to the Lake.

The third volume in the cloth-bound series of "Life" books.—"A Child of Nature," by Rev. Dr. Marion D. Shutter,—is already meeting large and favorable notice. The book is so handsome externally that many, seeing the 50-cent edition, at first suppose it to be the $1.00 edition. In its contents, the book, while entirely different from either of its predecessors in the series, is certain to meet with a no less cordial reception. "The graceful little volume," as the *Boston Traveler* calls it, has much of interest and much of meaning for all who shall read it, and, from cover to cover through its 111 pages, presents vividly, by tender and wise and picturesque object-teaching, "the message" of Mother Nature "that is ready for the human heart."

Sent, postpaid, on receipt of price by BLOCH & NEWMAN, 175 Dearborn St., Chicago, or

JAMES H. WEST, Publisher,
174 High Street, Boston.

Story of the Life of Jesus...

.....FOR THE YOUNG.....

TOLD FROM AN ETHICAL STANDPOINT.

By W. L. Sheldon,

Lecturer of the Ethical Society of St. Louis.

The story has been told in such a way as to give the main points in the life of Jesus along with the beautiful teachings, without connecting the story with its doctrinal or theological aspects. It is intended for use both in the home and in the school. Persons of mature years may also find it of value as reviving in their memories the leading events and teachings in the life of Jesus.

Price per volume (bound), 50 cents. An order for 10 copies at 40 cents a volume.

...ETHICS FOR THE YOUNG...

BY THE SAME AUTHOR.

The volume consists of series of responsive exercises on "The True Self," "True Pleasure," "The Perfect Heart," "The Perfect Mind," and "The Perfect Will." They teach ethics by itself, independent of all doctrinal aspects, and are edited by a clergyman of the Church of England, the Rev. A. W. Oxford of London.

Price per volume (bound), 25 cents.

Copies of the above books will be sent on receipt of price by

The Unity Publishing Co., 175 Dearborn Street, Chicago.

FIVE NEW SERMONS

BY

JENKIN LLOYD JONES,

"The Word of the Spirit"

TO THE

NATION, CITY,
CHURCH, HOME,
INDIVIDUAL.

Neatly Bound, 114 pages, 50 cents.

FOR SALE BY

Unity Publishing Company,

175 DearbornSt., Chicago.

THE NON-SECTARIAN.

THE OFFICIAL MONTHLY ORGAN OF THE

American Congress of Liberal Religious Societies.

HENRY R. WHITMORE, Managing Editor, - St. Louis.
W. S. CROWE, D. D., Associate Editor, - Newark, N. J
REV. J. F. SCHINDLER, General Agent, - Whitewater, Wis.

....EDITORIAL BOARD....

H. W. THOMAS, D. D., - Chicago.
RABBI JOSEPH STOLZ, - Chicago.
REV. A. N. ALCOTT, - Elgin, Ill.
REV. L. J. DUNCAN, - Streator, Ill.
REV. R. C. CAVE, - St. Louis, Mo.
RABBI LEON HARRISON, - St. Louis, Mo.
REV. LESLIE W. SPRAGUE, - San Francisco, Cal.

Subscription ONE DOLLAR per annum.

Sample Copy Free to Any New Address.

THE NON-SECTARIAN PUBLISHING COMPANY,

813 Chestnut Street, ST. LOUIS, MO.

THE NEW UNITY and NON-SECTARIAN,

$2.25 Per Annum.

SEND SUBSCRIPTIONS TO EITHER PUBLISHER.

"Humph! A mind-cure fanatic," says M. D.
"Excuse me, if you please,
I'll none of him." With that, you see,
He left me blinking;
And now, here seated in my study at my ease,
I'm quietly thinking.

G. B. P.

The Magazines.

IN ST. NICHOLAS for May, Hon. Theodore Roosevelt begins a series of papers called "Hero-Tales from American History." The subject of his first one is "Daniel Boone and the Founding of Kentucky." There is no more typical American character than Boone, and Mr. Roosevelt draws a graphic picture of him and of his stirring frontier adventures. Mr. James Baldwin has a congenial field in "Helio's Four in Hand," for he has made his name familiar in his tales from mythology and legendary history. Prof. William T. Hornaday continues his series on the Quadrupeds of North America, by a familiar discussion of the habits and habitats of "The Squirrels, Marmots and Sewellel." The fiction of the number is so diversified that every taste will probably be satisfied. Mr. George Wharton Edwards, who is winning fame both as artist and author, writes and illustrates a quaint story of child-life in Holland. "What Befell Melaatij." Mr. James Otis, who is gratefully remembered by boys and girls for his "Toby Tyler" and similar juvenile stories, begins a serial called "Teddy and Carrots: Two Merchants of Newspaper Row." Teddy is a plucky country boy who goes to New York to earn a living, and enters into a partnership with Carrots, a wide-awake city boy. Miss Jessie M. Anderson's jolly college story, "Three Freshmen: Ruth, Fran and Nathalie," is brought to a conclusion in the number. Mr. Howard Pyle's hero, "Jack Ballister," succeeds in restoring the heroine to her family after her capture by the pirates under Captain Blackbeard. Mr. Eldridge S. Brooks's serial, "A Boy of the First Empire," is nearing its conclusion. This instalment has to do with Napoleon's retreat from Moscow. There is a very funny situation in Mr. Stearns's "Chris and the Wonderful Lamp." The hero, who is possessed of Aladdin's lamp, calls upon the genie to aid him in a baseball game. Mr. Tudor Jenks has a good old-fashioned poem, "Long, Long Ago," and there are verses and jingles by Charles L. Benjamin, Helen Hopkins, Arthur Macy, Frederick B. Opper, and others. The high value of this magazine is very inadequately indicated by this mention of the contents.

HERBERT SPENCER will begin a new series of articles in *The Popular Science Monthly* for May. His general subject is "Professional Institutions," one of the divisions of his Synthetic Philosophy, and he will show how each of the professions has been developed out of the functions of the priest or medicine man. Prof. Frederick Starr is to have an article in the May *Popular Science Monthly* on "Archæology in Denmark," tracing the progress of this science in the country that has given it many of the leading terms and ideas. The account will be illustrated with cuts of prehistoric objects and portraits of eminent Danish archæologists; "The Work of the Naturalist in the World" is the subject of a spirited and suggestive essay by Dr. Charles S. Minot, to appear in *Popular Science Monthly* for May. Prof. Minot shows an inspiring faith in his field of knowledge, as yet imperfectly tilled, and a refreshing compassion for literary men.

THE FREE THOUGHT MAGAZINE, of Chi-

ASK FOR THE
NEW JAPANESE PERFUME
MAT-SU-KI-TA

THE CROWN PERFUMERY CO.,
of 177 New Bond Street, London,
Have much pleasure in introducing to their American clientele their latest perfume MAT-SU-KI-TA.

This delightful scent differs in odor from anything heretofore produced. It has been called "an incomparably delicious perfume." We heartily commend it to all lovers of the celebrated Crab-Apple Blossoms AND Crown Lavender Salts, so popular all over the world.

SOLD EVERYWHERE.

BLANCARD'S IODIDE OF IRON. PILLS.

ALSO IN SYRUP.

Specially recommended by the medical celebrities of the World for Scrofula, (Tumors, King's Evil), and the early stages of Consumption, Constitutional Weakness, Poorness of the Blood and for stimulating and regulating its periodic course.

None Genuine unless signed "BLANCARD."
E. Fougera & Co., N. Y. and all Druggists.

A-CORN SALVE NO PAIN! NO POISON!
REMOVES THE TOE-CORN EVERY TIME.

A TRIAL SIZE BOX
FOR A 2-CENT STAMP.
GIANT CHEMICAL CO., - PHILADELPHIA.

A College-Town Pulpit
MONTHLY SERMONS OF
Rev. J. T. Sunderland,
ANN ARBOR, MICH.

SERIES FOR 1894-95.

1. The Soul's Cry for God.
2. Jesus as Humanity's Ideal.
3. Sectarianism: Its Evils, its causes, and its Cure.
4. The True Cross of Christ.
5. Was Jesus God?
6. Loyalty to Conviction.

50 cents a Year. 5 cents a Number.
Furnished in quantities for Post Office Mission use at reduced rates.

SEND ORDERS TO THE
Unity Publishing Company.
175 Dearborn St., Chicago, Ill.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of Information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the Scientific American, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. $3 a year. Sample copies sent free.

Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address
MUNN & CO., NEW YORK, 361 BROADWAY.

Ayer's CHERRY Pectoral

AYER'S CHERRY PECTORAL PRIZE MEDAL AT WORLD'S FAIR

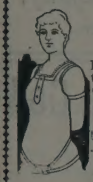
For Colds and Coughs

RECEIVED MEDAL and DIPLOMA AT THE

AYER'S CHERRY PECTORAL PRIZE MEDAL AT WORLD'S FAIR

World's FAIR.

The Natural Body Brace



Cures Female Weakness, restores Health and Vigor.

After wearing your Natural Body Brace for nine months, the most extreme and painful female weakness has vanished. MRS. JESSIE FISHER. Spruce Creek, Pa.

I am pleased beyond expression with the Brace. I would not part with it for any money. MARY F. ADAM. Neosho Falls, Kan.

I have been afflicted with falling of the womb for 23 years, and have never had anything to help me like the Natural Body Brace has. I could not stand up long enough to wash dishes before wearing it, and now (after wearing it 3 months) I am cooking for a large family. I also help wash and do any kind of work. MRS. LUCINDA FIELD, Oscar, Tex.

Money Refunded if Brace is Not Satisfactory.

Send for Full Information.

Natural Body Brace Co., SALINA, KANSAS.

Howard C. Rash, Manager.

TRADE MARK REGISTERED.

DIABETES FLOUR

Also Gluten Dyspeptic Flour, Barley Crystals, and Patent Biscuit Cake and Pastry Flour. Unrivaled in America or Europe. Pamphlets and Baking Samples Free. Write Farwell & Rhines, Watertown, N. Y., U. S. A.

DYSPEPSIA

and "and how to lose it." Our booklet will interest you—if you're a dyspeptic. Mailed free for the asking. WEART & CO., Philadelphia, Pa.

DO YOU WANT a BARGAIN? DO YOU WISH to sell? MAGIC LANTERNS WANTED AND FOR SALE OR EXCHANGE HARBACH & CO. 809 Filbert St. Phila. Pa.

THE BIBLE:

ITS ORIGIN, GROWTH AND CHARACTER

—AND—

Its Place among the Sacred Books of the World

TOGETHER WITH A

List of Books for Study and Reference, with Critical Comments,

By JABEZ THOMAS SUNDERLAND.

This book has grown from the author's "What is the Bible?" published in 1878, but it "is a new work, wider in aim, more comprehensive in plan, and containing more than twice as much matter." It presents in popular form the results of the higher criticism and of the best and latest scholarship relating to the Bible

Price, $1.50.

FOR SALE BY

UNITY PUBLISHING CO., 175 Dearborn St., Chicago.

cago, the successor of *Free Thinker's Magazine*, of Buffalo, has an excellent number for May. The spirit of "Come, let us reason together,"—the broad tolerance which does not always distinguish professed free thinkers,— is strongly in evidence ; Mr. Hudor Genome's "A Dikastry of One," and Mr. E. W. Skinner's "After Christianity What?" are especially distinguished by breadth of thought and sweetness of spirit, although the latter by implication claims too much for Christianity,—a result of inattention to the ethical and religious thought which preceded Christianity and out of which it largely developed. Among other contents of the magazine are an interesting obituary notice of Professor James E. Oliver and a review of the late Wm. J. Potter's "Lectures and Sermons.

THE substantial value of *Current History* as a most convenient and concise record of the world's doings, is becoming more and more recognized. In breadth of scope, reliability of information, clearness of statement, freedom from bias, judiciousness of treatment, and systematic arrangement for reference purposes, this publication stands high. It has now completed the fifth year of its historical record; and the handsomely bound volumes constitute an *Annual Cyclopedia* which is perfect in the ease with which it can be handled, and the facility with which any desired information can by its means be reached. Take for example the war between China and Japan, the Hawaiian matter, the Currency problem, the Tariff question, the Armenian outrages, the European situation, the discovery of Argon, the new element, or any one of a hundred other topics of greater or less importance. In *Current History* the reader will find them fully but concisely treated, divested of all non-essentials, so clearly presented that the mind is at once furnished with an intelligent grasp of affairs. This is perhaps the most important feature of the work—its comprehensive treatment of affairs and its utility as a work of reference. It should be within the reach of every growing boy and girl, and should be read and studied by every intelligent man or woman who tries to keep himself or herself posted on the questions of the day. It is pre-eminently a work of no merely transient value, but worthy of permanent preservation, as it constitutes a steadily growing series giving the most concise and comprehensive history published of our own times, (Buffalo, N. Y.: Garretson, Cox & Co., Publishers.)

E. P. DUTTON & Co. are in good season with a Easter Sermon by Phillips Brooks, "*The Living Christ.*" It has good thought in it, but more wound about with the story of the resurrection of Jesus than Jesus was with his burial garments. As a philosophy of the doctrine of the resurrection, it builds upon a good foundation—the disciples' sense of Jesus as "immortal by his deed and word"—much that is wood, hay and stubble. C.

THE SONS OF HAM. A Tale of the New South By Louis Pendleton, Boston: Roberts Brothers. 328 pp., $1.50.

The fact that this book is dedicated to "the African Colonization Societies of the Future" sufficiently indicates that it is a novel with a purpose. For the rest, while it makes a somewhat worse showing for life in a southern town than is quite true, and while the incidents are piled one upon another rather closely, it remains true that the story has that truth which comes from a real feeling for and power to portray local color. In this respect the story is true. A Southerner, or one who has lived many years in the south, cannot fail to recognize how true this book is as an expression of southern town life. As such it will have a greater value for the student of history in the years to come, when the present manner of life has passed away, than it has for the general reader today. We recommend the book to those who would like to understand the life, the feeling, the thought of the South of ten years ago and, in large measure, the South of today. The love story does not greatly move us. F. W. S.

Mr, Fiske's classification, in his history of the United States for schools, of the North American Indians into Savage Indians, Barbarous Indians, and Semi-Civilized Indians, is, we believe, original with him. It is a classification which enables the reader to grasp at once in a general way the condition of the Indian tribes at the time when Columbus discovered America. The illustrations in Mr. Fiske's book show very clearly the different characteristics of the three classes which he describes. The Savage Indians comprise those who wandered over the face of the earth and lived only in temporary houses; the Barbarous Indians, those who lived in the long-houses and the round-houses; and the Semi-Civilized Indians, those who lived in elaborate structures, the remains of which are today seen in Mexico.

□ HARVARD COLLEGE. BY AN OXONIAN. By George Birkbeck Hill, D. C. L. New York: Macmillan & Co., 1894. 329 pp.; $2.25.

As the conscientious and successful editor of Boswell's Johnson where others had conspicuously failed, Mr. Hill came to the present work with a great reputation. He has here done nothing to diminish that and he has shown that he has talents which his editing of Boswell did not bring out. He has made a delightful, interesting and important book. It is evidently the fruit of much careful study and much eager observation. There is no aspect of his subject that he leaves untouched, the most serious or the most trivial. There are a few errors of taste, the more surprising from the general tone; and a few mistakes, astonishingly few considering the multitude of things set down. We are sad to see the story of the prayer which Dr. Francis made in College Chapel so maimed and marred. It is attributed to an "old President" and he is represented as praying for the boys "that their intemperance might be turned into temperance and their industry into dustry." The prayer of Dr. Francis was that God "would make the intemperate temperate and the industrious dustrious." The book is wonderfully rich in traits and incidents for which Mr. Hill must have reaped and gleaned the whole field of Harvard biography and reminiscence.

An interesting feature is the strain of comparison which runs through the book. Harvard and Oxford are brought into constant contrast; or, at least, differentiation. No one could be more loyal than Mr. Hill to

WALTER BAKER & CO.

The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES On this Continent, have received HIGHEST AWARDS from the great Industrial and Food EXPOSITIONS In Europe and America.

Unlike the Dutch Process, no Alkalies or other Chemicals or Dyes are used in any of their preparations. Their delicious BREAKFAST COCOA is absolutely pure and soluble, and *costs less than one cent a cup.*

SOLD BY GROCERS EVERYWHERE.

WALTER BAKER & CO. DORCHESTER, MASS.

BOOKS BY ELBERT HUBBARD

No Enemy: But Himself

The Romance of a Tramp. Twenty-eight full-page illustrations. Bound in ornamental cloth, $1.50.

The New York Herald of Sept. 2, the Philadelphia Press of Sept. 23, the Rochester Herald of Sept. 15, and several other papers have each given two columns or more to reviews of "No Enemy."

One Day

Bound in ornamental cloth, 50 cents.

"I enjoyed the book greatly—as a tract it is a work of art." *Rabbi Solomon Schindler.*

The Cincinnati Commercial Gazette in its issue of May 12, 1894, says: "'One Day' is a dear little book all bound in dainty blue and silver. The beauty of the cover is only a hint of the sweetness and delicacy of the story. You can read it in an hour, but its lesson of sympathy will benefit you for years."

The Philadelphia Times of April 21, 1894, says: "It is a coarse sketch of Western life, and includes on obnoxious burlesque on an impossible preacher. It is a book that every library can do without."

Forbes of Harvard

Cloth, bound in Harvard colors, $1.25.

This book is meeting with fair sale. A few of the critics have spoken well of it.

....FOR SALE BY....

UNITY PUBLISHING CO., 175 Dearborn Street, CHICAGO.

THE DRUM IN POSITION

DEAFNESS

and Head Noises relieved by using Wilson's Common Sense Ear Drums. New scientific invention; different from all other devices. The only safe, simple, comfortable and invisible Ear Drum in the world. Helps where medical skill fails. No wire or string attachment. Write for pamphlet. WILSON EAR DRUM CO., Offices: 166 Trust Bldg., Louisville, Ky. 1122 Broadway, New York.

Through Pullman Sleeping Cars from Chicago To Dallas and Ft. Worth, Texas, via the Chicago & Alton Railroad.

The Chicago & Alton, America's most popular railroad, is universally recognized as the best line between Chicago and Texas. Together with its connections, it forms the shortest line, it offers to its patrons free choice of no less than seven different routes beyond its own termini, and now in order to still further improve its matchless service, it has established a daily line of through Pullman drawing room sleeping cars between Chicago and Dallas and Ft. Worth, Texas.

These through sleeping cars leave Chicago on the "Alton's St. Louis Limited" at 11.00 A. M. daily, and running via the St. Louis, Iron Mountain & Southern and Texas & Pacific Railways beyond St. Louis, reach the following cities at the hours given on the next day after leaving Chicago; Little Rock, Ark., 8.05 A. M.; Malvern, Ark, (Hot Springs), 9.50 A. M.; Dallas, Texas, 9.25 P. M.; and Ft. Worth, Texas, 10.30 P. M. These through sleeping cars also greatly improve the Chicago & Alton's service to Houston, Galveston, Austin, San Antonio and Laredo, Texas, and the City of Mexico.

The "Alton's" Texas route via Kansas City, will remain fully up to the high standard maintained in the past. See that your Texas tickets read via the Chicago & Alton Railroad.

JAMES CHARLTON, General Passenger and Ticket Agent, Chicago, Ill.

"The restless Eve, not the indolent Adam, as the parent of civilization."

THE WOMEN'S UPRISING.

—BY—

JENKIN LLOYD JONES.

A sermon suggested by the Woman's Congress held in Chicago last May. Neatly printed, with attractive cover. Will make a pleasant souvenir of this memorable congress. Single copies 10 cents. By the hundred, $6.00.

PUBLISHED BY

UNITY PUBLISHING COMPANY, 175 Dearborn Street, Chicago.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

his own college, but his loyalty does not prevent his seeing plainly wherein Harvard has the better way. The most disadvantageous comparison for Harvard that he makes is concerning the social intercourse of teachers and scholars. He finds Oxford far ahead in this respect. In one particular the book is painfully significant—the conjunction of the utmost religious liberality with a plea for the use of old liturgical forms which are no longer real and true for the persons using them. The book—a very handsome one—has many valuable illustrations, and of these the frontispiece picture of President Eliot is the best of all. The year which brought the twenty-fifth anniversary of President Eliot's accession saw no better appreciation of his work than is embodied in the chapters of this delightful book.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price 75c.

A Sewing Machine

of first-class make, for sale at a low figure. New; direct from the factory. A bargain for any one needing a good machine. For particulars and price, address this office.

A Successful Strike Arbitration.

The first of May, 1895, is a date of some significance in New York City. It marks the introduction of the eight-hour day among the elecrical workers engaged in the building trades. This fact by itself might mean little to those not directly concerned, were it not for the accompanying conditions. The strike undertaken by the men to secure this eight-hour concession called out 10,000 builders, and at one time seriously threatened all the important building operations of the season in and about New York City. It is not the strike itself, however, to which we care to call attention (though it may be worthy of note that in a contest of this kind lasting a month not one act of violence is known to have occurred), but the manner of its ending. Late in March a conference was held at the residence of Bishop Potter, who is chairman of the Council of Conciliation and Mediation; and through the efforts of the council, represented in this instance by its chairman and by Prof. Felix Adler, a satisfactory agreement was soon reached between the master builders and contractors and the delegates of the unions. Committees of the contending parties had conferred together repeatedly without success, but it was found that the moment a mediating agency could be employed in which both sides had implicit confidence the differences were reduced to a minimum. The incident suggests the importance of the service which such boards of conciliation seem destined to render in the near future, as their merits become better known to both employers and employed. The result of the council's kindly intervention in the building trades dispute is a useful object-lesson in the advantages of the peaceful settlement of all labor difficulties. The general situation in and about New York City this spring has been greatly improved by the practical and timely efforts of Bishop Potter and his associates.—*From "The Progress of the World," May Review of Reviews.*

LOOK OUT for imitation of Dobbins' Electric Soap. There are lots of adulterated soaps not worthy of a trade mark of their own. See that every wrapper has Dobbins on it. Take no other.

Deafness.

Our Mr. Harry D. Wilson will be at the Palmer House, in Chicago, on May 13, 14, 15 with Wilson's Common Sense Ear Drums, where they can be seen and purchased. The only practical, comfortable and invisible Ear Drum in the world. Consultation and examination free. Please call. Home office, Wilson Ear Drum Co., 5th and Market Sts., Louisville, Ky.

Remunerative Industries For

Both Sexes—and Short-Hand by mail. Wm. Bland, Olsburg, Kan. Editor of "Van Mission Echo," a long-hand and short-hand 10-ecnt monthly.

The publishers of THE NEW UNITY desire to engage solicitors in every town and city to canvass for subscriptions. Genteel employment for man or woman interested in the cause that the journal represents. Terms made known on application. Address, for further particulars, Bloch & Newman, publishers, 175 Dearborn St., Chicago.

A Free Course of Liberal Lectures.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. N. Alcott, "The Future Interpretation of the Bible"; C. F. Elliott, "Our Larger Selves"; W. W. Fenn, "Prayer"; A. W. Gould, "The Future of Religion"; Robert Jardine, "The Need and Possibility of a Universal Religion"; R. F. Johonnot, "Is There Need of a Liberal Church?" J. Ll. Jones, "The Parliament of Religions and What Follows"; Joseph Stolz, "What All Can Believe"; H. W. Thomas, "The New Theology"; B. F. Underwood, "Religion From the Standpoint of Science"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "The Thought of God."

The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington Boulevard and Union Park. Joseph Stolz, Minister.

AT ALL SOULS CHURCH the pastor, Jenkin Lloyd Jones, will preach at 11 A. M. on "The Road to Damascus." Sunday school at 9:30 A. M. Young Men's Extension (Mexicana Building, opposite the church) at 9:45 A. M. Women's Extension Class at 3:30 P. M.

Cuticura

the great
SKIN CURE
Instantly Relieves
TORTURING
Skin Diseases

And the most distressing forms of itching, burning, bleeding, and scaly skin, scalp, and blood humors, and points to a speedy cure when all other remedies and the best physicians fail. CUTICURA WORKS WONDERS, and its cures of torturing, disfiguring humors are the most wonderful on record.

Sold throughout the world. British depot: NEWBERY, 1, King Edward-st., London. POTTER DRUG & CHEM. CORP., Sole Props., Boston, U. S. A.

GIFT BOOKS

Especially Appropriate for Easter.

Borrowings and More Borrowings

Two Companion Volumes of Poems and Selections from Great Authors.

Square, 12mo., handsomely bound in white and gold and colors. Price, 75c. each.

FOR THOUGHT and FOR REMEMBRANCE.

A Dainty Gift Booklet of Poems and Selections.

Square, 12mo., white embossed cover. Price, 35c. each.

The above named gift books may be had singly or together from or will be sent postpaid on receipt of price by

Unity Publishing Company,
175 Dearborn St., Chicago.

Our Heredity from God

CONSISTING OF

LECTURES ON EVOLUTION.

By E. P. POWELL.

"This book [now in its fourth edition] is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science."

Price, $1.75.

FOR SALE BY

UNITY PUBLISHING CO.,
175 Dearborn St., Chicago.

Mozoomdar's Book

The Oriental Christ. By PROTAP CHUNDER MOZOOMDAR. 193 pages. Cloth, $1.25.

The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

Thirteen Chapters, viz., *The Bathing, Fasting, Praying, Teaching, Rebuking, Weeping, Pilgriming, Trusting, Healing, Feasting, Parting, Dying, and Reigning Christ.*

The existence of this book is a phenomenon, more than a curiosity; and rich as a new, fresh and very suggestive study of the character and person of Christ.—*Christian Union.*

It is a stroke of genius. It contains a whole philosophy of Christianity. Jesus was an Oriental. He is only to be rightly interpreted by the Oriental mind. This fascinating book comes as a revelation of essential Christianity.—*The Critic.*

FOR SALE BY

UNITY PUBLISHING COMPANY,
175 Dearborn Street, Chicago.